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THE BOSTON JUBILEE

Over the Fifteenth Amendment was a success. John J. Smith, esq., was Chief Marshal, and conducted the affair finely. The procession was composed of soldiers, sailors, masons, lads, and citizens. White bands led the various columns, and whites walked in the procession with their colored brethren. It was a harmonious and happy sight. Old Faneuil welcomed this new expression of her principles in her usual Methodist manner, "shouting happy." The stone cried out of the wall, and the beam out of the timber answered it, as the shouts and cheers echoed and re-echoed over this mighty triumph of the principles and words spoken in this same hall by Samuel and John Adams, Joseph Warren, and their associates. As all of these looked out from their canvas and marble on the arousing scene, one could not but feel that they must rejoice over this last triumph of Faneuil Hall, not over a foreign foe, but a worse one of our own household.

Messrs. Garrison and Phillips were the centres of applause. The first opened, and the last closed the exercises. Great was the enthusiasm that greeted them. Cheers on cheers hailed them conquerors. Mr. Garrison reviewed the strife in a few pregnant words, and Mr. Phillips seemed like Moses at the fords of Jordan, as he warned and threatened those whom he had led victorious from the house of bondage. It was a speech full of admirable wisdom, in his finest style of voice and word.

Messrs. Morris and Walker, in very earnest and effective orations, showed this class possessed the material, already well prepared, for the platform and the forum. Both are able lawyers, and made better speeches than one half of the Congressmen of Massachusetts could make. Each would represent his district in Congress as well as it is now represented. We hope they will allow themselves to be set up as independent candidates, if the party caucus will not nominate them.

Another competent man for Congress from Mr. Morris's district is John J. Smith, esq. Though not a speaker, he is a very able man, and would exert more influence over Congress than one half its members. We hope to see one or two colored men in the field for Congress in Massachusetts this fall.

Among the other interesting memoranda of the occasion, was the reading of a handbill posted around the streets of Boston, October, 1835, informing the friends of the Union, that "the infamous foreign scoundrel Thompson, the Abolitionist," was to be at *The Liberator* office the next day, and calling on the citizens "to snake him out," and offering one hundred dollars reward to the one that should catch him and bring him to the tar-kettle, that he might receive his deserts. George Thompson ought to have been there, to have received the reward for his early and perilous devotion. The day was fitly concluded, though in another place, by one of the clergymen of the city marrying a white gentleman and a colored lady. This illustration of the Fifteenth Amendment ought to have been ratified before the crowd in Faneuil Hall.

How great distress a little incident can create, is seen in the agony which has possessed this city and vicinity over the loss of a little girl. Nellie Burns, three years old, was playing on the sidewalk in front of her father's house, in Chester Square, the last day of the last month. She was missed, and has not been seen or heard of since. The description of the pet in the advertisement of the reward offered for her recovery, is as pathetic as the most harrowing story; — long curls, lips, can say Nellie, and Hawry for Harry, loves dearly to ride in a carriage, while her frock and undergarments, with their embroidery, even to her little laced boots, recall the pretty babe, which, like thousands of such, are playing in their mother's front yard, unsuspecting peril.

Fears that she is stolen overcome all other fears. Yet why stolen? Plenty of children can be had for the asking. A beggar woman seen round, and suspected, has been arrested, but she denies all knowledge of the affair. The city has offered \$500 for her recovery, and the police \$100. It is possible that she may have wandered away, and fallen into some hole and perished. The distress of the parents is beyond measure. How many parents see, and even help their little ones to fall into worse snares than that which ruins the body. They even lay snares for their ruin. Dress, dance, destruction, how often they go together. May they learn wisdom in this sad calamity.

A full account of Bishop Thomson's last sickness, from Rev. T. H. Logan of Wheeling, is printed in the *Northwestern*. From it with what richness and power he preached his last sermon, how he was taken sick on Thursday, but was better Friday and went out, being unwell again Friday evening, the time he wrote, we judge from this narrative, his last letter to *THE HERALD* and sent out his last article. Saturday he was worse, and Sunday prostration and debility were so great that, despite favorable symptoms, he saw his critical state. "He spent much of the time in silent prayer and more than once expressed his entire resignation to the will of God."

This condition continued without much variation until midnight. Then there was a sudden and marked change in his appearance and feelings. He was himself conscious of it, and quick to perceive its import. Brother Logan sent for the physician, who arrived in a short time. The Bishop expressed his conviction that his disease was rapidly progressing, and requested the doctor to speak plainly of his condition and danger; that he was prepared for any event in God's will. Doctor Bates explained to him the danger in his case, and the probabilities of an early and unfavorable termination. The Bishop received the announcement with great calmness. After a few minutes of solemn silence, he requested Brother Logan to read to him certain messages to Mrs. Thomson, which were afterward sent to her in the exact words in which they were dictated; and to which, after they were written and read in his hearing, he affixed his signature. The paragraphs in this message were given at considerable intervals, nearly an hour being occupied in completing it. After signing the paper, he said, "If this be dying, it is very easy." A short time after, he opened his eyes with an expression of the greatest composure and tranquillity, and looking at Brother Logan, he was encouraged to ask him: "Bishop, have you full peace?" His reply was, "O yes — O yes!"

He sank away rapidly Monday, and was only anxious to see his wife before he died. He prayed for strength to endure this deprivation.

At one time, looking up at Brother Logan, he said: "The Master said to Peter: 'Satan hath desired to get hold of thee, that he might sift thee as wheat; but I have prayed for thee, that thy faith fail not.' " and then he repeated the last phrase, "that thy faith fail not." A short time after, he said to Dr. Homer I. Clarke: "Doctor, pray for me, that my faith fail not," evidently referring to this great trial, under which, in his last hours, he was passing in obedience to the will of his Master.

He was not demonstrative in his religious feelings during his illness, nor did he desire that anything like a display of them should be made or sought for by friends or others. He requested, on Monday night, if he should die, that curious gossamers should not be permitted to enter the room, nor any one to ask him questions. His expressions in regard to religious subjects were all voluntary. His composure, patience and kindness are, with all who were in the chamber, an indelible memory. His desire to see Mrs. Thomson before he died was the only wave of trouble on an otherwise quiet sea; and he died praying for grace to bear him over "even that." He retained consciousness until within a few minutes of his death.

"Jack Reynolds," who was hung in New York, last week, for murdering a shopkeeper in a fit of rum madness, said he "wished there was no more liquor in the world." Well he might. Yet New York city hangs these poor fellows that rum has made insane, especially if they are poor, and have no friends, while she gives her highest honors and position to those that make them so. When will society pull from its own eye this horrid beam, of permitting and approving the use and sale of intoxicating spirits as a beverage, that it may see clearly to pick the mote out of its brother's eye, who, maddened by the poisons it pours with its own hand down his throat, rises in his rage against the life of his fellow? Physician, cure this!

THE POPE IS FALLIBLE. — The Council has decreed the infallibility of the Pope. It has taken more than a thousand years to complete the prophecy of Paul — "so that he, as God, sitteth in the temple of God, and sheweth himself that he is God." The mystery is working. God lets it. Soon may He destroy it with the brightness of His coming. An idolatry worse than China's is being set up in America; a contest worse than any we have seen may be breaking upon us. Are we getting ready for that foe and fight? Christ is dethroned in His professed Church by a man who worships a woman. Who is on the Lord's side?

The State Convention fever is catching. Pennsylvania and New Jersey are arranging for them. The Western States will soon follow. Some of the papers put Connecticut and Massachusetts together as originating them. This is not quite true. Massachusetts had one two years before Connecticut. The first State Convention ever held in the Methodist Episcopal Church, convened at Grace Church, Boston, in October, 1867. A New England Convention was held there the year before. These conventions will be popular and profitable. Let the ball roll on, only let those that come together remember to whom they owe the idea, even if they have not quite grace enough yet to acknowledge it.

If the question of Lay Representation had been submitted to the people for a final decision, it would now be a *fact*.

A RICHMOND IN THE FIELD. — Mayor Richmond of New Bedford, is doing as great execution as the royal one of his name, to the murderous Richards that have usurped the power in our cities and rule mayors, constables, judges, and governors. As a specimen of his success, his city marshal reports whole number of arrests from Jan. 1, to April 1, 1870, 95, last year, under a license law 153. The whole number of criminal prosecutions in Feb. 1868 (Prohibition), 17, in Feb. 1869 (free rum), 73, in Feb. 1870 (Prohibition), 13. Who says Boston cannot be subdued? It only needs will in Pemberton Square or the City Hall, to make liquor and crime as scarce here, in the ratio of our population, as they are in New Bedford.

The *Congregationalist* informs us that Rev. E. O. Haven, D. D., is to preach the sermon at the Pilgrim Memorial Anniversary at Chicago. We congratulate our Congregational brethren in securing a Methodist minister to preach the chief sermon at their jubilee. We knew this anniversary of the landing of the Pilgrims did not belong to them, though they have taken possession of it, but we hardly supposed they would give away its chief place to one of another order, though of Pilgrim origin. We presume it meant Rev. Joseph Haven, D. D., Professor in Chicago Theological Seminary, one of the family, though not advanced to the Methodist grade.

The *Daily News* has had a trial of faith and principle that was too much for both. We did not expect it to break down so soon and in such a spot. It put a gentleman and workman in as foreman whose skin is gently dashed with the Fifteenth Amendment. Whereupon all the workmen refused to work, and the proprietors had to dismiss Mr. Roberts with the sad confession, "the millennium is not come yet." It is disgraceful to the printers, yet they only imitate the churches, which would probably as wickedly refuse a colored clerical foreman, if he was set over them by the bishop. There's work yet for the Anti-slavery Society.

The too frequent crimes of doctors, was shown in the testimony of a physician, Dr. John Miner, in the McFarland case. Mr. McFarland came to him in great excitement, high pulse, and half insane manner. He saw he was not himself and advised him to take whiskey. McFarland refused. He was the less crazy of the two. Such a doctor ought to have his diploma taken away. He is not fit to minister to diseased nerves. And yet such doctors are very common. Whiskey is the favorite prescription of the school. It is called sometimes wine and brandy, but is whiskey all the same, in their intent and in its contents. To give a half crazy man whiskey, to cure his craziness, is simply infamous.

The *Revolution*, lacking as it is in religious faith, has the gift sometimes given to false prophets, as Balaam for instance, and can proclaim a truth more potently than the more orthodox prophets who refuse to discern the signs of the times. A little specimen of this afflatus is this note on Rev. Mrs. Van Cott: —

The Methodist elders and bishops are greatly exercised about the proper position in the Church of this excellent woman. Judging from the wonderful success which everywhere attends her ministerial labors it would seem that the Divine Spirit has no such difficulty.

The New York Police had great difficulty to muster up courage enough to lead the procession of the Fifteenth Amendment. To escort "niggers," was too much for the Irish brigade; but they had to submit, and performed their duty well. We hope their dusky brethren will reciprocate, and escort the police with their bands and troops. Then they will thus both get to the higher plane, where police and troops will be of all colors, but one blood and heart.

The *Pittsburg Advocate* is a wide-awake sheet, but it fell asleep twice last week, when it quoted from *THE HERALD* an extract from Bishop Thomson's last article, and Dr. McClintock's last letter, without acknowledgment. Some other journals are equally forgetful. Please remember.

Lay Representation is sure to come without farther agitation, if the members of the remaining Annual Conferences vote right. He who votes against it now, votes to continue the agitation, but not to change the final result.

Original and Selected Papers.

THE FUTURE.

What may we take into the vast forever?
That marble door
Admits no fruit of all our long endeavor,
No fame-wreathed crown we wore,
No garnered lore.

What can we bear beyond the unknown portal?
No gold, no gains
Of all our toiling; in the life immortal
No hoarded wealth remains,
No glids, nor stains.

Naked from out that far abyss behind us
We entered here;
No word came with our coming, to remind us
What wondrous world was near,
No hope, no fear.

Into the silent, starless night before us,
Naked we glide;
No hand has mapped the constellation o'er us,
No comrade at our side,
No chart, no guide.

Yet fearless toward that midnight black and hollow,
Our footsteps fare:
The beckoning of a Father's hand we follow —
His love alone is there,
No curse, no care.

THE UNPARDONABLE SIN.

BY REV. J. D. FULTON.

The unpardonable sin is not understood by the mass of Christians. Christ said, as recorded in Mark iii. 28-31, "Verily I say unto you, All sins shall be forgiven unto the sons of men and blasphemies, wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit." The shadow projected by this utterance of the Son of God, darkens the sky of a sin-stricken humanity. The interpretations given to this declaration found in Matthew, Mark, and Luke, have been varied, if not conflicting. A distinguished evangelist has a sermon, entitled, "The Unpardonable Sin." It is a valuable production. He claims that through its instrumentality five thousand souls have been led to Christ. I do not wonder at it; the sermon contains many declarations calculated to produce the desired result. But it has a title that does not belong to it. Had he chosen for his text, "Grieve not the Spirit," or "Quench not the Spirit," or "Resist not the Spirit," and spoken of the peril of so doing, it would have been quite as effective and more truthful. He claims that "the sin against the Holy Ghost is committed by those who say No, No, No, to the Holy Spirit until you are a sinner let alone or given up by the Holy Spirit." When thus left, conscience no longer exercises its functions, and the Holy Spirit no longer applies the truth. That this result is reached by quenching the Spirit, and grieving the Spirit, there can be no doubt, but this is not the unpardonable sin. Christ has shown that blasphemy against the Holy Ghost is impious speaking against the Holy Ghost. It is attributing those works to the devil which can only be wrought by the Spirit of God. That and nothing else is blasphemy against the Holy Spirit. It is unscriptural to identify blasphemy against the Holy Spirit with sin against the Holy Spirit. The Scriptures speak of various sins against the Holy Spirit, such as quenching, grieving, or resisting the Spirit, all of which are within the reach of pardon. Blasphemy against the Holy Spirit is the unpardonable sin. Blasphemy against God was punishable with death, as is shown in verse 24. Clark, in his Commentary, believes that the passage in Matthew xii. 32, "Neither in this world, nor the world to come," means neither in this (the Jewish) dispensation nor in the one to come (the Christian). Though the law should be abrogated which puts every blasphemer to death, the law shall stand that consigns the blasphemer against the Holy Ghost to eternal perdition. The attributing to Satan the power of the Holy Ghost, presumes upon the non-existence of the Holy Spirit. It makes the Devil omnipotent and omnipresent. It lifts Satan to the throne of the Infinite, and proclaims him ruler over all.

It implies a willful rejection of the truth as it is in Jesus. A man who commits this sin knows the truth, and knowing it rejects it. He acts understandingly, and yet such is the madness and wildness of the rage of the soul, he defies God or treats His mercy with scorn and contempt. The horror of the sin is as indescribable as is the madness and folly of the sinner. The blasphemy of the Holy Ghost is the culmination of hatred, the outburst of wrath, the concentration of malignity. Before the soul commits the deed, the fierce antagonisms of the human heart must be combined or melted into one wild, fierce feeling, which is shot forth with open eye and scoffing lip, and heart boiling with rage, into the face of the Eternal God. It is daring the consequences. It is trampling upon the covenant and counting it an unholy thing. It is doing despite to the Spirit of grace.

Do sinners reply, if this is the sin, then there is no danger of my committing it. There can be no greater mistake. It is the sin of sins which Satan prompts you to commit. This deed done, and you are lost to God, and forevermore a sure inhabitant of the realm in which he shall find a

prison. There is no sin to which human nature is more prone than the sin of blasphemy. Swearing, using the name of God in vain is almost spontaneous. The carnal heart hates God, and blasphemy is the natural expression of that hate. This impious irreverence and taking away from the authority of God is universal. From this root grows blasphemy. Every sin tends towards blasphemy, and every blasphemy tends towards blasphemy against the Holy Ghost. Opposition to Christ is perilous, because of this goal, of Satan standing in the sinner's path. It is difficult to imagine the powers of evil lying latent within the human soul, given up to the dominion and rule of the Prince of the power of the air. These two antagonistic forces are in the world. Man is born with a fallen nature. Sin has dominion over him. Evil influences control him. The Holy Spirit offers to deliver all who will call upon Him. Opposition to Christ increases every day. Satan drives the soul on to fierce battle; the result is death. Do we doubt it? think of facts with which we are familiar. Who ever thought that such a war as was waged in America was a possibility? Had Andersonville, or Libby, or Salisbury, and their horrors, been put into a prophecy twenty years ago, there was not a man in the South who would not have cried out, "Is thy servant a dog that he should do this thing?" Antagonism begets opposition and hostility and invention in wickedness. Evil necessitates evil. Between the inhumanity that robbed a mother of her child or sold a human being into bondage, and the malignity that starved and tortured our brothers, there was a vital connection. Andersonville was but the flower grown on the stem which found its seed in slavery. Between the hatred of Christ, laughing at religious experience, opposition to revivals, calling religion a delusion and the disposition roused into hate, disturbed by argument, convinced in spite of itself, and yet maddened by conviction, until man declares it is all of the Devil, there is as natural a connection. Beware then, sinner, how you give way to Satan. You are in the meshes of sin, in the prison-house of the soul. Cry unto Jesus for help and the Holy Spirit shall unshackle you, and permit you, like Peter of old to escape from bondage and to come into the liberty of Christ.

Do we ask who are in danger of committing this sin? we reply, all. Do we seek the indications of it? They are hatred to Christ, indifference to truth, and the fearlessness of the sinner. Such are left alone to believe a lie that they may be damned.

"There is a line, by us unseen,
That crosses every path;
The hidden boundary between
God's patience and His wrath;
To pass that limit is to die —
To die as if by stealth;
It does not quench the beaming eye,
Nor pale the glow of health.
He feels perchance that all is well,
And every fear is calmed;
He lives; he dies; he wakes in hell
Not only doomed but damned."

LEAVING THE MINISTRY.

BY REV. E. DAVIES.

As I look over the Church, my heart is pained to see ministers of Christ leaving their sacred work, and giving their energies to life insurance, to foreign appointments, to medical practice, or to some other worldly speculation. Little by little the snare is spread over them, till the secular concerns predominate, and they find, or take occasion to locate, and call themselves evangelists, when in reality they have lost their power for good, and shaken the confidence of their best friends, and spoil their influence forever. They become so absorbed in these things, that it will be of the Lord's mercy if the blood of souls does not stain their garments, and sink their souls forever. This state is approached by mixing up secular with sacred things, while in the ministry, partly following one and partly following another, which is very much like trying to serve God and Mammon.

We are aware that the world offers many inducements, and Satan promises much ease, profit, and honor, if we will cease hostilities, but one glimpse of the burning throne, and the gathered millions waiting their eternal destiny at the bar of God, should break the charm, and send us forth crying, "Behold the Lamb of God, that taketh away the sin of the world."

As I have visited various camp-meetings in Maine, this fall, I have met with a number of the souls God gave me in my early ministry, who still follow Christ, and are looking to me for spiritual counsel, and my soul has become so deeply interested in the work of God and the salvation of this lost world, and at the same time I have been enabled to bear a clear testimony to the cleansing power of the blood of Christ, till all other work looks to me beneath the sublime dignity of the Christian ministry; and although I have splendid inducements to follow up secular matters, and especially if I would enter upon them altogether, I am fully resolved, by the grace of God, —

1. To remain in the ministry as long as the providence of God permits.

"Happy, if with my latest breath,
I may but gasp His name,

Preach Him to all, and cry in death,
Behold! Behold the Lamb."

2. I here and now renounce all secular employments, great or small, that are not in the strictest keeping with the work of the ministry. Glory to God, for the grace to do this, and let all my friends say amen, and lift a prayer to God, for one who has just escaped from the snare of the devil. Hallelujah! I am free, free to spend all my energies for the Church of Christ, and the ransom of the race.

This is a good time to do this, because money is very scarce and the outlook is forbidding; but, glory to God, my faith is implicit, and my Father has all the resources of the universe in His hands, and He will supply all my need. It is just to say that the dear people with whom I have labored have supplied my need, but I have needed money to pay my life insurance policies, and this I have secured in secular ways. But I am now willing, if need be, to give up these policies, rather than injure the cause of Christ. I have had an experience that I never expected to have, when I entered Conference.

May I not raise a warning voice to any who may be tempted in this direction. My conviction is, that for a minister, one dollar earned in the ministry, is worth five earned outside. The blessing of God is on it. And I have a profound respect for my brethren who have not yielded to the temptation to earn money outside of their sacred calling. Go on, my brethren, in this steady, even way, and I will go with you, and we will find it better to wear a threadbare coat, if need be, than a new one bought with secular earnings. It will be better to leave our families poor, if need be, by fidelity to our work, than rich by money earned outside. Thank God, I have no fears in this direction. While spreading out my temporal concerns before God in the spirit of entire consecration, in my closet, God spoke to me in a sweet and loving voice, and said "Are not all the resources of the universe in my hands?" My soul replied "Yes, Lord." And so they are, brethren; let us trust Him. I pray that my experience may be a warning to any who are tempted in the same way.

The world needs faithful, holy, and entirely consecrated ministers, men of one work who can shame the devil, and stop the mouths of gainsayers.

One word to the Church: Brethren and sisters of the laity, you are not void of obligation in this matter. It is your sacred duty to fully and promptly supply the wants of the ambassadors of God, who are sent to labor in word and doctrine, that they may be above embarrassment in fulfilling their sacred functions.

CASTE VERSUS CHRIST.

The exigencies of the times in our own country, when we are laying anew our religious, social, and political foundations in a large portion of our republic, demand a full exhibition of the scriptural doctrine of the oneness of mankind in Adam and in Christ, and the enforcement of all the duties which are founded on this great truth. To wait till prejudice dies before applying the antidote, is to wait till the antidote is useless. But the prejudice of caste is a demon which must be cast out of the American heart by the repeated exhibition of its repugnance, not only to Christianity, but to our boasted principles of equality and popular sovereignty. It will never die — the euthanasia of nature; it must be slain by the sword of the Spirit, the word of God. One of the clear marks of the divine origin of the Gospel of Jesus Christ is its recognition of a law of progress in human society. It describes a glorious future of intelligence, liberty, and purity, and draws the race toward it. Unlike all pagan systems, its golden age is in the future and not in the past. Toward that age it teaches every believer to look while he utters the prayer, "Thy kingdom come." The spirit of caste is in direct antagonism to this law of progress, repressing a portion of the race from rising to better conditions, keeping them as near as possible to the brute, whose instinct is distinguished from reason chiefly by its incapacity to improve. The caste feeling manifests itself in the disturbance of those divine adjustments of society which we call laws of political economy. It forbids the development of natural diversities of taste and genius, by denying the appropriate conditions, and by excluding from proper spheres. Ericsson's mechanical ingenuity, Peabody's mercantile sagacity, the eye of Raphael, the hand of Phidias, the imagination of Shakespeare, the tongue of Demosthenes, the generalship of Napoleon, and the statesmanship and patriotism of Washington, if found within the proscribed circle of caste, must all be rudely crushed down into that menial occupation which the iron despotism of caste shall dictate. Says the sacred ordinance of Mennu, "No collection of wealth must be made by a Sudra, even though he has the power, since a servile man who has amassed riches gives pain even to Brahmins. If a Sudra reads the Beids of the Shaster, or if he offers to give instruction to priests, let hot oil be poured into his mouth and ears." The House of Commons petitioned Richard II. "that villains might not, for the honor of freemen, be put to school, and so get on in the Church." Thus a stagnant state of society is produced, in which millions of minds vegetate without hope of ascending a single step; all invention is impossible, and new arts and new operations can have no place, because there can be no more minute division of labor corresponding to the multiplying wants of an advancing society, for unalterable castes and changeless occupations must go together. The mechanics' unions, the boards of trade, the professional schools and associations, all obey the ordinance of Mennu, and oppose an insurmountable barrier to that law of human progress ordained by the Creator and reaffirmed by the Redeemer.

The same spirit is repugnant alike to Christianity and to American principles, inasmuch as it is an insuperable obstacle to the administration of equal justice, the very purpose of human governments. Says John Stuart Mill, "In societies in which caste or class-distinctions are really strong—a state so strange to us now, that we seldom realize it in its full force—it is a matter of daily experience that persons may show the strongest sense of moral accountability as regards their equals, who can make them accountable, and not the smallest vestige of a similar feeling toward their inferiors who cannot." "Never shall the King," says one of the ordinances of Menu, "slay a Brahmin, though convicted of all possible crimes; let him banish him from his realm, but with all his property secure, and his body unhurt." During the reign of Henry II. in England, in all cases of secret slaying, whether of English or Norman, the penalty was to be levied on the hundred, "unless there are plain indicia of the servile condition of the deceased." But we need not search the ordinances of Menu, nor the laws of the feudal ages, for proofs that caste ever wars on justice. The statute-books of nearly every State of our country, and the records of every court of justice before which Africans and Caucasians have appeared, afford glaring evidence of injustice done to the race deemed the inferior. That caste violates the great law of love, the law by which men are to be judged, is too evident to need proof. "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me." It is not so evident, yet nevertheless, it is true, that the existence of a strong class-feeling is a constant source of a fatal theological error—the denial of the unity of mankind. Wrong feeling is a standing menace to right thinking—to theological orthodoxy.

"Faults in the life breed errors in the brain,
And these reciprocally those again;
The mind and conduct mutually imprint
And stamp their image in each other's mint."

American Christianity, through the prevalence of caste-feeling, has advanced to a practical, and, in some instances, to a theoretical denial of the fundamental truth of the unity of the race, in the face of the plainest declarations of the Holy Scriptures, which have been made void by the ingenious sophistries of time-serving divines, and of science, falsely so-called. It is one of the brilliant revelations of modern philology that the whole caste-system of castes in India, which claims to be founded on their most ancient religious books, has grown up in opposition to the very letter and spirit of those books, by a series of interpolations and corruptions made by the caste which has had their exclusive possession. The ordinances of Menu are a later invention than the Vedas, which are recognized by the Brahmins to be the most ancient and authoritative of their sacred books. Since the Vedas have come into the possession of occidental scholars, it is found that there is not a vestige of authority in them for the complicated system of castes, for the offensive assumptions on the part of the Brahmins, and for the degradation of the Sudras; and that there is no authority to prevent the social intermingling, and even the intermarriage, of the classes whose touch is now esteemed polluting; and the British government might to-day decree the annihilation of this entire scheme of oppression, appealing to their highest authorities to prove that it is no part of the religious system of the Hindus. The priestly caste, like the Jewish elders and papal corrupters, have made void the law through their traditions. To this error caste always tends. The only safe-guard is to put away the abomination wherever Christianity holds sway. —REV. DR. DAVID STEELE, in the Methodist Quarterly.

* Examination of Sir William Hamilton's Philosophy, vol. II., p. 289.

THE ORIGINAL MAN.—"Does the unwritten history of our race reach back to an antiquity incompatible with prevalent views upon the age of man? Here, as elsewhere, the enemies of revelation have sought material for the use of unbelievers. They have sought in vain. There is more in the history of primeval man that confirms our Scriptures than there is in conflict with them. We have persistently held the race to be about six thousand years old; but our researches show that man lived with the bear, hyena, mammoth, and other animals now extinct, and some of which became extinct on the decline of the glacial epoch. It is not claimed that man lived before the glacial epoch, and the evidences of his contemporaneous existence with the reign of ice have been shown to be fallacious. The remains of man, reputed to have been found in glacial drifts of the valley of the Somme, are in truth buried in deposits of much later date, as has been shown by Dr. Andrews, of Chicago, as well as by others. Man had no place till after the reign of ice. But it has been imagined that the close of the reign of ice dates back perhaps a hundred thousand years. There is no evidence of this. The cone of drift materials accumulated at the mouth of the Tiniere, in which have been found human remains, was estimated by Morlot to be from ninety-six to one hundred and forty-three thousand years old; but Dr. Andrews has exposed a curious arithmetical blunder, the correction of which reduces the time to within five thousand years. We have no rule for the measurement of post-Tertiary time which necessitates the admission of so high antiquity to our race. If we have been accustomed to think of the extinction of the cave bear as dating back to high antiquity, we now discover that he lived with man, and the reindeer, and other animals which still survive. The existence of even the cave bear may not have been so very remote. What are the reasons assigned for the prevalent opinion that it was many ages ago that the glaciers began to disappear from Europe? Simply the existence at that time of quadrupeds now extinct, together with the presumption, unsupported, as it seems, by the facts, that no animals have coexisted with man except those of the recent fauna. The fact is, that we came ourselves upon the earth in time to witness the retreat of the glaciers. They still linger in the valleys of the Alps, and along the northern shores of Europe and Asia, while the disappearance of animals once contemporaries of man is still continuing. Not only did contemporaries of man become extinct

during the age of stone; some survived to the twelfth, fourteenth, and sixteenth centuries, as already stated; the Moa, of New Zealand, and the Aepiorinis, of Madagascar, have become extinct with the epoch of tradition, as indeed has the Mammoth, of North America; the Dodo, of Mauritius, disappeared in the seventeenth century; the great Auk, of the Arctic regions, has not been seen for half a century; and every one must be convinced that the beaver, elk, panther, buffalo, and other quadrupeds of North America are approaching extinction by perceptible steps. The fact is, we are not so far out of the dust, and chaos, and barbarism of antiquity as we had supposed. The very beginnings of our race are still almost in sight. Geological events, which, from the force of habit in considering geological events, we had imagined to be located far back in the history of things, are found to have transpired at our very doors. Our own race has witnessed the dissolution of those continental glaciers which we have so long talked of as incidents of pre-Adamic history. Our own race has witnessed the submergence of thousands of square miles of the coast of China, so that the seats of ancient capitals are now rocky islets far at sea; the emergence of the ancient country of Lectoria; the drainage of the vast lake which once overspread the prairies of Illinois; the alternations of forests, and many other events which we once associated with high antiquity. . . . There is no more reason in this day, than fifty years ago, to claim a hundred thousand years for the past duration of our race." —WINCHELL'S Sketches.

An aged lady of Boston recently said to a sensational preacher, "I hear no preaching now that reminds me of that which I attended in my earlier years, when every sermon made me feel that I had a soul to be saved, and that my pastor had a yearning desire for the salvation of his hearers. I presume the literature of the modern pulpit is of a higher order, and the theology may be as sound, but I do not see that preaching is as impressive or as effective in conversions as it formerly was."

THE LADY MARIAN.

This is my Lady Marian.
She walks our world, a shining one!
A woman with an angel-face,
Sweet gravity, and tender grace;
And where she treads this earth of ours,
Heaven blossoms into smiling flowers.
This is the Lady Marian.

One of the spirits that walk in white!
Many dumb hearts that sit in night
Her presence know, just as the birds
Know morning, murmuring cheerful words.
Where life is darkest, she doth move
With influence as of visible love.
This is the Lady Marian.

Her coming all your being fills
With a balm-breath from heaven's hills:
And in her face the light is mild
As though the heart within her smiled,
And in her bosom sat to sing
The spirit of immortal Spring.
This is the Lady Marian.

One of God's treasures for the poor!
She keepeth open heart and door.
That heart a holy well of wealth,
Brimming life-waters, quick with health;
That door an opening you look through,
To find God our side of heaven's blue.
This is the Lady Marian.

GERALD MASSEY.

No man is a better merchant than he that lays out his time upon God, and his money upon the poor. —BISHOP TAYLOR.

There is no real use in riches, except it be in the distribution; the rest is but conceit. —BACON.

Testamentary charities are no better than dead sacrifices. —SHERLOCK.

I would not give one moment of heaven for all the joys and riches of the world, even if it lasted for thousands and thousands of years. —LUTHER.

A man of veracity is a true man, a bold man, a steady man. He is to be trusted and relied upon, no fears can corrupt him, no fears can desert him. —WM. PENN.

MATRIMONY.—The daughter of Themistocles the Athenian general being asked of him in marriage, stated that he preferred an honest poor man to a rich one of an indifferent character, and gave for his reason that in the choice of a son-in-law he would much rather have merit without riches than riches without merit.

EQUALITY.—So far it is from being true that men are naturally equal, that no two people can be half an hour together but one shall acquire an evident superiority over the other. —DR. JOHNSON.

HAVE FAITH.—We once listened to a sermon on faith preached in a Congregational church not more than ten miles out of Boston, to a highly intelligent audience, who were greatly amused, to say the least, if not instructed.

Said the preacher, "Noah was commanded to build the Ark. Well, now, Noah did not know what an ark was. He had never seen one, and much less expected to be called upon to build one; but he had faith to believe that he could do it, and set himself about it without any misgivings. He commenced first by collecting together all the materials needed, and found that a great quantity of lumber would be required, in fact this was perhaps the heaviest item required in the construction of an ark such as he was commanded to build, and that a great amount of labor would also be required in getting these things all together. Well, now, hu-

man nature was much the same in those days as it is at the present time, and," said the preacher, "I have no doubt there were men actually employed to haul that lumber who, taking advantage of Noah's necessities, charged much more, say two or three times more for doing the work than any man would consider a fair price. But Noah did not get discouraged, for he had faith to believe that he could build the Ark, even against all these adverse influences, and he did build the Ark."

"Again," said the preacher, "Peter was confined in prison; he prayed for his release and had faith to believe that he would be liberated. He would kneel in prayer, then rise and try the door of his cell, only to find it bolted and locked on both sides, till at last, on taking hold of the handle, he found it unfastened, when he lost no time in leaving his uncomfortable quarters. Well, my hearers," said the preacher, "where do you suppose Peter went on first stepping out of his cell? Did he go down to the hotel? No, he went straight over to the prayer-meeting on the other side of the way, and little Rhoda opened the door and let him in. So much for having faith." —Boston Transcript.

FIGS OF THISTLES.

Small is my garden-plot,
And sparse my sowing;
I labor while the sun is fierce and high;
Yet in the evening, at my humble cot,
When haughty folk go by,
Under the modest eaves, secluded, shy,
My prodigal blossoms are blowing.

Once, in a sombre hour,
There stood a barren,
Leafless, and budless, and unfruitful tree;
Yet, later, came a pure and perfect flower—
A blossom fair to see;
And after followed, in great jubilee,
The numberless roses of Sharon.

Whereat I wondered much,
And with good reason.
Why did my labor yield me this increase,
Unless the Lord had touched, with marvelous touch,
The land, and given new lease?
Lo! where I looked alone for sad sorrows,
I harvest my fruits out of seasons.

Grapes grow not upon thorns,
Say wise epistles;
Some miracle must quicken this dull sod,
That, meagre in its own self, yet adorns—
Blessed be mighty God!—
My pathway as I wander, roughly shod,
And gather my figs of the thistles.
From the Overland Monthly for April.

In a discourse entitled "The Misery of the Masses and How to Reach It," the Rev. W. N. Taylor says: "You remember the touching story of the daughter of Sir Robert Peel. Her father gave her, as a birthday present, a gorgeous riding-habit, and went out with her on the same day for an airing in the park, his heart swelling with parental pride as he rode by her side. Shortly afterwards she sickened and died of typhus fever of the most malignant type; and when inquiry was made as to how she had caught the infection, it was discovered that the habit, bought from one of the London West End tradesmen, had been made in a miserable attic, where the husband of the seamstress was lying ill of fever, and that it had been used by her to cover him in his shivering fits. Thus, whether we will believe it or not, the safety of the highest is bound up with the condition of the lowest; and if we neglect their material, moral, and spiritual interests, there will come a dreadful Nemesis to mark the Divine displeasure on our conduct, and we may perceive our guilt all too late, when the vast temple of our liberties a shapeless mass of wreck and rubbish lies."

HOW A WOMAN KEEPS A SECRET.—It is an old quip upon women that they cannot keep secrets; but the fact is they are the only part of humanity that can. A wife keeps a husband's secret incomparably safer than he does hers. We calculate that there is one drunken wife to about four hundred and ninety-nine drunken husbands. In gambling, licentiousness, lying, cheating, hypocrisy, covetousness, there is pretty much the same proportion. Yet of the four hundred and ninety-nine wives, four hundred conceal, cover up, silently endure the terrible secret, while the one husband mourns over his wife's frailty in the study of his pastor, and to the ear of his friend, and probably complains of it to a court of law. It is the same between brother and sister. The secrets a woman talks about are of the kind that are unimportant and mostly agreeable to hear. But of serious secrets she is reticent as the grave. That is our observation, and in our various relations of physician, minister, and unordained lawyer, we have had run for a great deal of observation. —Baltimore Church Advocate.

SAINT CRISPIN.—Saint Crispin, as everybody knows, is the tutelary saint of shoemakers, though everybody does not know who he actually was; many persons considering him a purely mythical personage. He, however, had a local habitation and a name in the latter part of the third century, when he served the Lord in preaching the gospel and making shoes, in both of which he was an expert. He belonged to a pagan Roman family, of the patrician order, but being converted to Christianity, was persecuted by Diocletian, and fled to Gaul, where he set up the business of a shoemaker in the night,—it being then, as now, the easiest trade to learn,—and spent his days in preaching the new doctrine, to which he had many converts, a real epidemic being the result of his labors. After several years' preaching, praying, and pounding of leather, during which he converted, nominally, nearly the whole of France, he suffered martyrdom under Maximilian.

For the Children.

THE MOTHER.

She sits in a split bottomed chair
By the cozy kitchen fire;
Smooth is her nut-brown hair,
And simple her attire.
She hums a quaint old rhyme
To the baby at her side;
And her busy hands keep time,
As, with a matron's pride,
She sews and patches and darns,
And makes old garments o'er;
And sorts her colored yarns,
To carpet her cottage floor.

The mantle clock strikes five;
From school the children come;
Like the droning of a hive,
Is the kettle's cheery hum.
Each eager mouth well fed,
Awhile they sport and jest;
Then stroking each curly head,
She sends them to their rest;
And she darns and patches and sews,
And makes old garments new;
And toes and heels, and heels and toes,
And cobbles the baby's shoe.

THE FIRST LESSON.

BY JENNIE BURN.

Nell Rogers was a little girl about ten years old, who lived in a small brown house at the foot of a mountain. It was a lonely spot for a child's home, you would have said, for there were no houses anywhere near, and Nell had no child-companions. Her mother was a queer, silent woman, who was very little company for her daughter, although she did what she could to make the house comfortable, and in her way, was a good mother to this her only child. And it was a rare thing that Nell went to the village, a few miles away, with her father, and had a chance to see something of the outside world. So she spent the long days almost alone, without any of the sports and games with which children of her age usually delight themselves. But she was what most people would call a strange child, and found a great deal to interest her even in that out-of-the-way, lonely place. She learned to have companions in the rocks, and in the birds, and even in the dark, sombre evergreens, that lifted themselves so stately and tall back of the house. You must know that the pines are a poet race among the tree-people, who say a great many fine and delicate things to those who can hear them.

Now Nell had a good ear, and understood, partly at least, the stories the pines told her. The gray rugged rocks, too, talked with her very familiarly, and showed her much that is pleasant to know; and as for the birds, it is easy enough to understand how they could be company for her. Such bright, cheery beings they are, Nell was never tired of hearing them sing, or of watching them in their quick flights from tree to tree along the edge of the woods.

Her father was a gray-haired old seaman, who had spent the most of his life upon the broad ocean, and who, after many long and dangerous voyages, had given up his sea-faring occupation, and come to this secluded spot under the mountain,—for what, Nell could never guess; for she used to listen with delight to the stories he told her of the wide, wonderful sea, and fancy that it would be a fine thing to be out sailing over its glancing waters.

But this storm-beaten man, although he loved the sea, did not love the Maker of it, if, indeed, he had very correct views of Him. Nor did Nell's mother ever tell her anything about that wonderful Man, who is the Son of the Great King. So she had lived her ten years without any knowledge of the only One who can make us quite happy even among the pleasantest scenes of this life. I think if Nell could have heard about those beautiful things that many children listen to every Sunday, she would have thought them more marvelous than even her father's sea-stories.

She was not one of those fortunate children who have plenty of teachers, and did not so much as know how to read, so, if there had been books in the old brown house by the pines, which might have told her something about her best Friend (how sad not to know your best Friend), she would have been none the wiser. Her talks with the trees and birds would have been far pleasanter, we fancy, could she have remembered that she and they were made to be companions by our common Father, and that all the bright, happy thoughts she had come from Him; for it is sweet to know whence our joys come, and sweeter still to know how to be thankful for them.

But Nell had other things to do beside to talk with her out-door friends. Her mother was a sickly woman; indeed for several years she had been growing quite feeble, so that Nell often had the floor to sweep, and the dishes to wash, and many other more difficult things to do about the house. Her mother's health grew so frail that she began seriously to think about that great change which comes to us all sooner or later, and fear lest Death in the house should leave her alone with her gray-bearded father. Her fears were quite realized, for her mother did die, and was buried out of her sight. This was a dark time to poor Nell, for she knew nothing about the Comforter who can take away the bitterness of even such tears, and the old house heard

her sobs of sorrow and loneliness many a day when it could offer her no consolation.

She was sitting alone, one gray November afternoon, the wind was making ghostly noises among the tall pines, when she heard a knock at the door. She was a little startled at this unusual sound, but she opened the door, and was met by a lady who had so sweet a face, and who spoke to her so pleasantly, that she was quite assured, and politely offered the stranger a seat. Whoever she was, she had a kind heart, and more than that, a quick, fine perception, and she soon saw that some grief had touched poor Nell.

So, in a very delicate and careful way, she drew from the child the story of her life in that lonely spot, and of her mother's late death. Nor did it take long for her to find out that Nell knew nothing about the Friend I was speaking of, and she told her as much as she thought she would understand about the Divine Man who is sorry for all heavy hearts, and who loves us all so well, that He has done every possible thing to take away the dreariness of our griefs and troubles.

Nell listened in a sort of amazement, for you must know that such wonderful truths cannot be understood by us all at once, and every word of it was news to her. But she thought it all very beautiful, and shed tears of joy after a little, to know that One so good and strong remembered and loved her, who was so solitary and sad. By and by, the lady rose to go, and, as she opened the door, a gleam of sunshine just then breaking through the gray clouds, fell across the old oak floor. Ah, thought Nell, it isn't the only golden light that has come into the house this dreary day.

And this was her first lesson about the Friend of the sorrowful.

"SMALL SUMS, \$5."—When I was quite a small boy I had a craving ambition to see my name in print. The name once published to the world by means of type and printer's ink, seemed to my ardent and inexperienced mind to be fame itself. But I could see no way of coming before the public. The writings of a boy ten years old are not greedily sought after by publishers, as a general rule; and it was in vain that I submitted sheet after sheet of very profound observations on men and things as seen from the limits of an indulgent grandmother's apron-string, with trembling hands to my uncle, who published a paper. My uncle was a "great smoker;" and it was generally my sole satisfaction to find my most elaborate productions merely glanced at, pronounced "very good," and immediately converted into pipe-lighters. My grandmother, good soul, was the only mortal that recognized and applauded my amazing genius; and I have not a doubt but that she thought me capable of anything in a literary point of view, from a love-letter to a Commentary on the Pentateuch. All my efforts to come into print, proved unavailing. But one day, happening to get hold of the report of some religious missionary society, I saw that there was a long list of donors and subscribers published at the end of the book. I actually knew some of the persons whose names were there inserted. Here was an opening for me. I immediately set at work collecting all the pennies I could; and saving them up till I got a sum of about fifty cents, waited for the collectors to come round again, when I gave my money and wrote my name in full. Anxiously did I await the "Report;" at length in came the blue-covered pamphlet that was to hand my name down to posterity. Eagerly did I open it, nervously did I read over all the names from beginning to end, but mine was not there; and it was with a heavy heart I came to the conclusion that the only part of the book which bore any reference to me was "Small Sums, \$5." I was now a sadder but a wiser boy; determined not to be baffled again, I resolved to get out of the small sum contributors next year. Accordingly, with a good deal of begging, and saving, and self-denial, the next report not only had my name in full, but the word "Master" before it, and one dollar after it!

Since I have seen more of the ways of the world I have discovered that a great many "old boys," with gray hair, even, are particularly anxious not to have their names buried among the "small sums," whenever they give their money for charity or religion!—*Harry Bolingbroke.*

ANSWER TO ENIGMA No. 10.

Lenis responsio avertit indignationem.
A gentle answer turns away wrath.

ANSWER TO MERTON IN LAST HERALD.

Hearth: Ho, Hear, Heart, Her, Heat, Hat, Hath, Art, At,
Ah, Ear, Earth, Eat.

FROM HERE AND THERE.

THE CAT.—Josh Billings charges the cat with being a "kitter" that is guilty of "affektashun." "I hev known a kat tew klean the kream all oph from the buzzum of a pan of milk, and then limp into the sitting-room, on all four legs, and lay down in the corner of the fireplace, so melankolly, as tho' she had'n't a friend on the face of the earth."

RIVALRY in trade is shown in the case of two sausage dealers in Paris with shops adjoining, one of whom has painted on his glass window, over a pyramid of sausages, "At thirty centimes a pound—to pay more is to be robbed;" while the other puts his sausages into an obelisk, and paints above it, "At forty centimes a pound—to pay less is to be poisoned."

A clergyman remarked over the grave of a tricky politician, who was never known to do any thing without some sinister purpose, that it "would be a great consolation to his friends if they could have ascertained his motive in thus suddenly leaving them."

"HURRY, mamma," said the little innocent with his cut fingers; "hurry, it's leaking."

In the last *Blackwood*, "Cornelius O'Dowd" tells the following story: "There was once on a time a grand jury in a western county of Ireland—Mr. Justice Keogh can correct me if I be wrong in calling it Clare—who, having occasion to make a presentment for the erection of a new county jail, accompanied their vote with the recommendation that the materials of the old jail should be used in the construction of the new, but that the old building was to stand, and be used for the confinement of prisoners till the new jail should be ready for their reception."

Two little mischievous children formerly living in Brunswick, used to attend church quite regularly. They never could sit still. When very restless, some one, if the parents were not present, would give them a bit of candy to keep quiet. On one Sunday, various attempts had been made to secure the candy; not succeeding, the sister said to her little brother—"Let us wiggle, and then she will give us some candy." The wiggle was a perfect success.

THE VOTE ON LAY DELEGATION.

Previously reported:—

Conferences.	For.	Against.	Total.
34.....	2,614	608	3,222
North Carolina.....	13	—	13
Texas.....	22	—	22
South Carolina.....	28	—	28
Louisiana.....	26	—	26
Mississippi.....	15	—	15
Lexington.....	12	2	14
Kentucky.....	42	11	53
Baltimore.....	107	33	140
India.....	15	4	19
Virginia.....	19	2	21
Philadelphia.....	142	18	160
West Virginia.....	33	22	55
Providence.....	59	48	107
Central Pennsylvania.....	79	67	146
Wilmington.....	62	28	90
St. Louis.....	64	4	68
Washington.....	65	4	69
Newark.....	98	57	155
New Jersey.....	66	61	127
New England.....	102	84	186
Missouri.....	56	7	63
Pittsburg.....	158	49	207
East German.....	7	22	29
Kansas.....	67	2	69
New York.....	148	77	225
New York East.....	104	88	192
New Hampshire.....	78	19	97
Wyoming.....	134	6	140
Central New York.....	—	—	—
Vermont.....	—	—	—
Black River.....	—	—	—
North Indiana.....	—	—	—
Total thus far.....	4,323	1,817	6,140

CHURCH EXTENSION ITEMS.—A lady in New York recently presented the agent of the Church Extension Society with a diamond ring worth \$300. The money derived from the sale of it will secure the erection of a house of worship. To what better use could we put a diamond than that?

After the anniversary at the New York Conference last week, a check of \$300 was handed in, accompanied with the following note:—

"To build a church in the far West, from one who began in life by selling candies from a board in the public markets of New York City. PILGRIM."

May many "pilgrims" start for the celestial city within its walls.

The writer of the above note is giving \$2,500 per year for Church Extension in the City of New York.

A lady of Massachusetts sent a present of \$500 to the "loan fund" without solicitation.

It is the experience of other denominations that for every \$500 contributed a church can be secured. It is the experience of those who have been operating upon the "loan" fund plan, that funds so used can be turned over once in five years. The "loan fund" of the M. E. Church, at present rate of increase, will reach one million dollars in ten years. That means, according to the above, 2,000 churches every five years.

Protestant Christianity will need 170,000 churches to supply the demands of the population of 30 years hence. We have about 60,000 now.

An urgent appeal comes to us from Baldwin, Louisiana, to help save an Orphan's Asylum begun in New Orleans, and located on a rich farm of 1700 acres, on Bayou Teche. Thirty thousand dollars have been raised, and a building 180 feet long partly completed. Ten thousand dollars are needed to stock the farm and finish the building. Eighty scholars are in the Asylum. It is under the superintendence of Rev. J. F. Wright, of Cincinnati. The claim is pressing, the object worthy. It should be put into a self-sustaining condition. Any who wish to help it, can send for inquiries, or donations to Mrs. Jane S. Roberts, Baldwin P. O., Parish of St. Mary, Louisiana.

PATTEN, MR.—Rev. C. E. Libbie writes: "The Lord has blessed Patten charge by the quickening influence of the Holy Spirit. As a result, a goodly number have sought and found Jesus a being mighty to save from the guilt and nature of sin. Within the past few months, forty have united with the class. Bro. S. Boody, a local preacher of this place, has assisted in laboring for the salvation of souls very acceptably."

CURRENT NOTES.

Dr. Jesse T. Peck, of Albany, has been chosen President of the Syracuse University.

The Fourth Annual Report of the Church Extension Society of the M. E. Church has come to hand.

The Central New York Conference has had a year of great prosperity. Revivals have been numerous and powerful. Its Church enterprises have been liberal and successful.

The M. E. Zion Church, in New Bedford, Rev. G. H. Washington, pastor, is in a very flourishing condition. The congregation is steadily increasing, and the prospects of the society are quite encouraging. The union meetings have been a great success.

Memorial services for the late Bishop Thomson were held in St. Paul's M. E. Church, New York, on the 8th inst. The addresses were by the Rev. Drs. Crawford and Curry, and the services were very solemn and affecting. Dr. Roach offered prayer, and Bishop James presided.

In Montpelier Circuit, Central Ohio Conference, during a recent revival, in which near two hundred have been converted, a good mother in Israel had her soul overjoyed in seeing her children, grandchildren, and great-grandchildren present themselves at the altar for prayers.

The Methodists in Port-au-Prince, Hayti, report 210 members, 7 local preachers, 4 Sunday-schools, 1 day-school, 72 Sunday-schoolers, and 50 day-scholars. Total attendant on public worship, 890.

Correspondence.

BALTIMORE NOTES.

CELEBRATION OF THE FIFTEENTH AMENDMENT.

BALTIMORE, April 9, 1870.

A grand celebration of the passage of the Fifteenth Amendment to the Constitution, took place last Wednesday evening, in the Harvard Street African Methodist Episcopal Church. This meeting was announced by the firing of cannon, awakening our citizens, white and colored, to the fact that Republicanism is not dead even in Maryland, and that the Radicals of Baltimore are "wide awake" to the new political issues which are now to be canvassed. Republican clubs of colored "citizens" unmolested paraded the streets of South Baltimore, accompanied with bands of music, some of whom gave vent to the long pent-up sentiments of their souls by shouting "Glory to God!" and singing, "John Brown's soul is marching on!" This, it must be admitted, was a great triumph for liberal principles in the very city where, only nine years ago, the "second battle of Lexington" was fought, and the first of that long series of dreadful conflicts with disloyalty and secession, which culminated in the destruction of American slavery.

Before the exercises commenced, crowds of colored persons gathered around the church, and discussed the blessings promised them by the Fifteenth Amendment or "commandment," as one old woman said she had heard that the "Fifteenth Commandment" had been passed, "thank de Lord!" Even the conservatives who were attracted to the spot, offered no opposition, and seemed at last to be convinced that what "their eyes saw and their ears heard," was indeed a reality, and that the long mooted question of "equal rights" for all humanity, was about to be settled. An aged colored man but gave expression to the thoughts and feelings of many around him, when he too, "thanked the Lord" that he had lived to see the 30th of March, 1870, a day that would be forever memorable in the history of our country, as that on which the stain of slavery and its consequent train of evils was wiped away, and manhood in all the pride and dignity of enfranchisement allowed to assert its political rights.

The church was entirely too small to contain the great concourse that assembled, many of whom were females, who seemed quite as much interested in the proceedings as their fathers and brothers. It was therefore determined hereafter to hold another great mass demonstration in the open air, at the Square on Sharp Street. The meeting was regularly organized by the election of the usual presiding and other officers. Mr. Wm. F. Henderson was called to the chair. The first speaker introduced was Perley R. Lovejoy, esq. He said the occasion was one of congratulation to the whole country and the world. A people set free and made secure in their rights, is a vast addition to the well being of the human race; an assurance that right will yet be done, and justice finally prevail throughout the world. We recognize in this great work something more than the agency of man, even the hand of Him who holdeth the earth in a balance, and commandeth the nations to keep silence before Him. Mr. Lovejoy spoke at some length, and was greeted with applause.

The great attraction of the evening was the presence of Judge Bond. When his name was announced, the applause was such that it was some minutes before he could proceed. His remarks were strong and keen.

He illustrated the very mild and conservative position assumed by the Baltimore Sun since the adoption of the Fifteenth Amendment, compared with some of its former utterances on the subject, by a story related to him by Mr. Lincoln: "There was a man out in Illinois who was a tremendous liar, and so troublesome had this propensity become that he was obliged to carry a friend with him wherever he went, to kick him on the foot and apprise him when he was telling too big a lie. This man had been to Paris, and was telling some neighbors about a house he had seen in that city. 'It was seven miles long and seven hundred yards high,' said the man. His friend gave him a kick on the foot to remind him that he exaggerated. 'How wide was that house?' said one of the listeners. 'About two feet,' replied the man. Before the Fifteenth Amendment was adopted, in the opinion of the Sun, it was a monster, seven miles long and seven hundred yards high, but now that it is part of the organic law of the land, it is only about two feet. Prejudice is fast disappearing, and it depends entirely on the Republican party how soon it will go. Nothing will rub prejudice out sooner than a good, honest, virtuous character. If we nominate good, honest men for office, and obtain a majority in the City Council, nobody will ask whether the city passenger cars will admit colored people or not. The moment that you show yourselves worthy of citizenship by supporting

none but good and virtuous men for office, that moment nine tenths of the barriers will be removed that now stand in the way of the full exercise of your rights. There will be some hardships to be endured. Some men will be knocked down for attempting to exercise the rights of a citizen; some will lose their places; but this is a part of the price that must be paid. We all must suffer; we all have suffered, as the men who have gone before us have suffered and died on the battle-field. Whoever suffers in this cause will be a martyr, and 'the blood of the martyrs is the seed of the church.' Exercise your privileges then with manly determination, and although you may suffer at first, victory will come at last. At the conclusion of Judge Bond's speech the band played 'John Brown's Soul is Marching On!'

President Grant on Wednesday withdrew from the Senate the name of Hon. George A. Pearre, to be Judge of the United States Court in the Fourth Circuit, including the States of Maryland, Virginia, West Virginia, North and South Carolina, and nominated in his place Hon. Hugh Lenox Bond, of Baltimore. There is no man in Maryland more deserving of this high and important office than Judge Bond, and none that the Republicans of the State, and we believe of the whole country, would prefer before him. He is in the prime of life, about 42, and has much experience as a criminal judge, to which position he was raised before "our late unpleasantness," and the Rebellion in Baltimore received its first great check from his official action. His charge to the first Grand Jury, at the opening of the May term of the Criminal Court of Baltimore City, has special reference to the mobs and murders of the 19th of April 1861, and was delivered in less than two weeks after the occurrences of that ever-memorable Friday. We should remember the condition of affairs in Baltimore when these brave and noble words were spoken:—

"It is your duty, gentlemen, under the solemn oaths you have taken, impartially to inquire into these occurrences, and to present such persons who may be known to you, or shall be shown before you to have borne a part in this riot. The very existence of society depends upon your faithful discharge of the duty now devolved upon you. You are charged 'to diligently inquire, and true presentment make.' The law throws upon others the responsibility of deciding the guilt or innocence of the parties whom you may thus present. If either of you has any knowledge or means of discovering the truth, you are bound to make it known, and to adopt every other lawful means of bringing to the bar of justice the authors of the present troubles, their aiders and abettors. And your investigation, gentlemen, is not to be confined to the occurrences of that day alone. You will inquire whether there was preconcert and preparation, and by whom. You are bound to present those who aided in obstructing the railroad, preventing the safe conduct of the troops, and assisted in impeding their passage at the same time."

The effect of this "charge" upon the rioters, their aiders and abettors, was terrible, quite equal to some of Grant's charges on the lines of Lee in his march to Richmond. Many of the guilty immediately left the city and were seen no more, if at all, until after the Rebellion, and many more who otherwise would have been numbered with the disloyal, saved their reputation by taking timely warning from the faithful words of our brave and loyal judge. We know Judge Bond personally and intimately, we have known him from a child; we knew his venerable father. He possesses, in an eminent degree, the two cardinal qualifications which Gen. Andrew Jackson deemed requisite for office, and which are implied in the question: "Is he honest?" "Is he capable?" We answer for him: He is.

The colored population of Maryland have no truer friend than Judge Bond. He has stood by them all through their late troubles. His position as Judge of the Criminal Court of Baltimore City (until unjustly deposed by the Legislature of the State) enabled him in many cases to administer that justice which had been a stranger to them in this community. No people know their real friends better than the negro; and the Judge is recognized in his true character in Baltimore. Go into their houses, and you are sure to see, perhaps in a majority of cases, along with the portraits of Washington and Lincoln, those of Douglas, Sumner, and Bond. The confirmation of Judge Bond by the Senate of the United States, would be the best boon it could confer upon the colored population within the bounds of the Fourth Circuit.

Our Book Table.

THE METHODIST QUARTERLY,

for April, has an unusual number of articles on topics of present public interest. Article I., "General Conference of 1844," is from the vigorous pen of Dr. J. T. Peck, a member of that memorable body. The paper is a narrative of the encroachments of slavery upon the M. E. Church up to its culminating point, when the anti-slavery reaction began to foil its purposes. As in State, so in the Church, the first defeat was the signal for disruption. The opportuneness of this article will be seen by those who have read the recent correspondence of our Bishops with those of the Church South, in which the latter indignantly repel the implication that their Church is a secession. The recollections of a prominent actor in that stormy debate, supplementing and explaining the Journal, afford ample proof that the Church South is, to all intents and purposes, a secession. Dr. D. A. Whedon, from the facts recorded in the Journal, constructs, in the 6th article, an unanswerable demonstration that the "Church South" did secede. The editor of the Quarterly has shown an excellent judgment in admitting both these papers into one number—the first containing the facts, and the second the logical conclusions drawn from them. "The Plan of Separation" is given by Dr. Whedon in detail, and it is shown to be no compact or division, but only a declaration of what the General Conference, in certain contingencies, which never arose, would do. Could the property question come before the present Supreme Court, purged, as it has been, of its pro-slaveryism, which once dictated all its decisions, there would be found in the plan of separation no legal ground for a verdict favorable to the Church South. We do not

construe the editor's note, appended to his nephew's paper, into a dissent from his conclusions.

"Politics and the Pulpit" is a review, by Rev. Daniel Steele, D. D., of National Sermons.

Dr. Abel Stevens contributes the 3d article, on the great question of "Romanism and the Common School System." Could the substance of this paper be proclaimed from every Methodist pulpit in our country, the Jesuit would be foiled in his deeply-laid plot for the destruction of civil and religious liberty by the extinction of our great moral Pharos, the common school. The Bible question is put forward only to divide the defenders of the common schools. It is no longer a question of Bible or no Bible, but of common schools or no common schools. Says the learned writer: "We must save the common school at whatever sacrifice. We could wish the Bible to be used in the schools; there is no reason, but a petulant sectarian prejudice, why it should not be retained as well as any other classic; but rather than allow it to be made a reason, however fallacious, for the overthrow of the school system, we should consent to its reverent withdrawal." We advise all liberal defenders of the common school, who are avowing their willingness to withdraw the Bible, it necessary to the salvation of the school system, to consider whether this withdrawal of the Holy Scriptures will not chill the enthusiasm of the great mass of supporters of the system. We cannot afford to unify the defenders of the schools by destroying the *esprit de corps* of the whole army. Protestantism is the mother of the common school, and Protestantism must be their defense. The cultivated minds would fight just as earnestly, but the mass of Protestants would be sadly demoralized by such a concession to Rome as the removal of the Bible. Again, if the government is not wrong in requiring the Bible to be used to give sanction to oaths, it is certainly not wrong in requiring the Bible to be read by those preparing for the responsibilities of citizenship. If the institutions of our Republic are to be de-Bibleized, let us not begin with the children, but with the President, who is required to put the Bible to his lips before he puts his hand to the helm of our Ship of State.

Article IV., on the "Power of Mind over Nature," is a second paper, by Prof. Cocker, of the Michigan University. We note that the writer adopts the new philosophy which teaches that matter has "affections" which are active; in other words, that motion belongs to the nature of matter, and is not communicated by the constant exercise of the Divine mind. The power of the human mind in modifying nature is seen in the vegetable world, changing the crab to the apple, the sloe to the plum, a tiny bitter root, in Chili, into the potato, and the single into the double rose. The same wonderful power is seen in the changes wrought in the animal world, all the varieties of horses, from the Shetland pony to the Arabian race-horse, and all the varieties of dogs, from the Italian greyhound to the Newfoundland dog, making the different qualities, which at first were the result of education, transmissible, so that the young pointer, when first taken to the field, will behave as well as its parent. The article is one of great interest, not only to the naturalist, but also to the theologian. The sciences complete a circle. You cannot know one thoroughly without some knowledge of them all. Darwin is answered by quotations from Agassiz and the Duke of Argyll. A supernatural religion is shown to be in harmony with the teachings of science. To the preacher who would be abreast of the times, in his acquaintance with all the phases of modern thought, this paper is worth the year's subscription-price.

Rev. David Sherman, of the New England Conference, contributes Article V., on "Ministerial Transfers,"—a timely and much-needed paper. He shows the tendency to change our Conference boundaries into picket-fences of iron, bristling with danger to the venturesome climber. While facilities for distant transfers have been multiplied by our system of railroads and lines of steam navigation, we are, by the growth of an adverse sentiment among the preachers, more restricted in this regard than any other Church. The writer argues that transfers would greatly facilitate a satisfactory arrangement of the appointments, secure the unity of the Church, develop more advantageously the magnificent field which Providence has assigned to us, and benefit the ministry by adding to the discipline of books and schools the culture of travel, and residence among different peoples. An outline plan is then presented for facilitating transfers, the chief feature of which is the creation of Episcopal districts, embracing several Conferences, the boundaries of which the preachers might cross as easily as they are now removed across the dividing lines of Presiding Elders' districts. We trust that this paper will mitigate the narrow prejudice against transfers, which is damaging some portions of our Church.

Article VII., "Wesley's Separation from the Moravians," is a translation, by Dr. W. F. Warren, of an Appendix to Dr. L. S. Jacoby's new "History of Methodism." This brief paper presents the points of doctrinal difference between Wesley and the Moravians of that age. Seeing in them strong tendencies to grave doctrinal errors, and feeling that he was called to a life of greater outward activity and aggressiveness, he withdrew from the Moravians, and started a movement which the general Christianity of the world will feel till the last trump shall sound the world's doom.

Article VIII., "Josephus and Apion," is from the pen of an old contributor, Dr. Pond, of Bangor. He gives a graphic sketch of Josephus and one of his principal assailants, Apion. He shows to what exegetical and apologetical uses the writings of Josephus may be put by Christians. He inclines to receive as genuine the passage relating to Jesus Christ.

The last things of this number, which are the first thing to be read, namely, the "Foreign, Religious, and Literary Intelligence," the "Synopsis of the Quarterlies," and "Book Table," present an attractive variety of intellectual and spiritual nutriment.

ZELL'S POPULAR ENCYCLOPEDIA, No. 26, brings this admirable and useful work down to "Governor," and to the 1040th page. No one, that can possibly afford the book, should be without it. B. B. Russell is the Boston agent, 55 Cornhill.

New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY.
Life of our Lord, Hanna.	Carter.	Genial & Lincoln.
The Monks before Christ, Johnson.	A. Williams & Co.	
Self-help, Smith.	Harpers.	A. Williams & Co.
Book of Decorum.	"	"
Tom Brown's School-days, Hughes.	"	"
Debenham's Vow, Edwards.	"	"
Marriage, Malcom.	J. B. Lippincott & Co.	Nichols & Noyes.
The Attonement, Malcom.	"	"
Methodist Quarterly.	Carlton & Lanahan.	"
Good Health.	A. Moore.	"

THE HERALD.

BOSTON, APRIL 21, 1870.

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The Third Volume of "McClintock and Strong's Cyclopædia" is out. Our brethren who have the others, have now a special inducement to get new subscribers to pay for this volume. It is the most complete Cyclopædia of religion ever published. The work will go forward to completion. Those who have none of the volumes can obtain them all by a little effort. We give any volume for five new subscribers, and all of them for only fifteen. Make this library of itself, this absolute necessity to every minister, yours, brethren, all of you.

ANOTHER.

Last May, in the sweetest hour of the blooming year, we entered the superb woods of the Drew Theological Seminary. The flowers overflowed with odors, the birds with song. In the dining-room of its grand building, surpassed by no like hall in this land, and by not many abroad, there sat at the supper-table Bishop Kingsley and Dr. McClintock. The chat around that table, the walks in those spacious halls and luxuriant grounds, the delightful conversations in the parlor, fit name for talks which were talks, the continued converse with the Bishop far into the night, the regathering around the morning altar-table,—these memories form a compact and glittering gem, "one entire and perfect chrysolite," a day that will know no setting. How vigorous was that flashing converse—

— "in the flowery walk
 Of letters, genial table-talk
 Of deep dispute, and graceful jest."

No man was ever a better master of the parlor and the table than Dr. McClintock. His resources were marvelous. Every theme, political, literary, theological, practical, flowed spontaneous from his tongue. Not behind him in geniality of spirit and soundness of discernment was his chief guest, the youngest of our Bishops. Neither dreamed that that would be their last meeting on earth, that ere a year had rolled by, they would be holding higher converse, on like exalted themes, by the banks of the river of life, under the trees of the paradise of God. Had they known it, it is doubtful if their themes would have changed. The Church, its purity and prosperity, in doctrine and usage, lay close to the heart of each. How shall it be sustained and advanced in spirituality; how shall it be preserved and improved in economy; what are the perils that engirt it; what its assurances of victory, its scope and breadth of purpose, as evinced in the contemplated journey of the Bishop; its relief from a needless clog upon its progress, soon to be accomplished, as both of them hoped, in the vote of the laity then being taken, and its confirmation by the clergy, which was sure to follow; the perils from skepticism and false Christianity, Papal and anti-evangelical; the weakness of these foes when confronted with the Word of God, and the preaching of that Word,—these, and like themes of interest and profit, held control of the "fit audience though few," that gathered from the Professors' homes, and as official visitors to the Seminary in that evening company.

No one dreamed that on the next anniversary of that Seminary, both of these chief participants in its exercises would have graduated to the seminary above.

The Bishop was of unassuming manners, very cordial, simple, and hearty. He had not the least of what is generally considered the necessary dignity for that office. He was more of a boy than a bishop, yet he was none the less of a bishop for being a first-rate boy. When the boy dies, the man dies. The boy never died in him. He was fond of bright sayings, and had a fund of humor in his tones and talk, that could, when he would, keep a table, if not in a roar, in that better condition of happy good feeling.

He was an early and earnest Abolitionist. He stood in the front of this battle both as editor and as a member of the General Conference. He won his office by his faithfulness to the cause of freedom. Nor did he fail in faithfulness against the evil that yet reigns, springing from the same diabolic root. When the Holston Conference asked him to ordain their colored ministers separately from the white, as had been done elsewhere, he asked, "Are they not elected by you to orders together?" "They are." "Then I shall ordain them together." And for the first time in the Southwest, or out of New England and South Carolina, white and black brethren received at the same altar the imposition of Episcopal hands, as the equally accredited ministers of the Lord Jesus Christ.

He died in the most chosen of all spots, save that of his home. He had accomplished his work in Asia, had traversed the mighty realms of China and India, had planted new missions in the heart of the most ancient of empires, had visited the birthplace of Moses, and the home of enslaved Israel, had trodden the sacred hills of Palestine and the streets of the Holy City; he had looked into the manger and the grave of Christ, had gone to His hill of death and of ascension, had wandered around the shores of Gennesaret, and sat before the tomb of Abraham; he had trodden the mount of transfiguration, and climbed the hill of Nazareth; what remained for him below? Palestine is the nearest heaven of any spot of earth. Why not step heavenward from its sacred soil? He did. Close to its borders, under the shadows of Lebanon, with the grand mountains and sea about him, he lies down to die.

As a crusader, he had seen and won the city of his chief devotion. He can properly fall asleep on his arms and victory. In sight, almost, of the dome of the Holy Sepulchre, under the very sky that hangs over Nazareth and Tiberias, the first and the last of the places dear unto our Lord, he goes up to the Celestial City, to the land of everlasting holiness and love. Rare is the greeting of these Christian brothers on the other plains. Surprised to meet his brother Thomson, of whose death he had not heard, glad to greet the brother over whose table he had that happy converse ten months ago, passing from these familiar faces, to those as well known and beloved of all ages and races and kindreds and tongues that bow before the throne, even up to its base, and under the glory of His smile who sits upon it,—why should we bemoan such dying in the Lord? To them it is gain unspeakable. To us let there be consolation and hope in equal abundance.

It was not the least noticeable event in the death of Bishop Kingsley, that he fell asleep among brethren of his land, and general faith. American missionaries are laboring in that city. These devout Christian ministers undoubtedly paid Christian honors to their American brother of like precious faith. May he be allowed to sleep in the soil of Canaan. His tomb will be a Mecca to many a Methodist, an American, a Christian. The first American Bishop of our Church who died out of our own territory, dying in his Episcopal journey, dying of his official work, he should be left in that continent and land which is the mother of us all. Asia holds him dying. May she dead. It will be a pledge of the redemption of that land to Christ. May every wanderer to those holy shores find his soul calmed and strengthened, as he stands by the sepulchre of Bishop Kingsley.

The stricken family have the consolations of the smitten Church. We weep together. Dread, dread the cloud that shuts down on that happy household. May God bear them up in His everlasting arms. Dreadful the gloom in these other households of the Church, Rachels weeping for their husbands, and will not be comforted because they are not. The Lord support the bowed down, and enable every mourner to rejoice that He gave, if they must also exclaim, "He hath taken away. Blessed be the name of the Lord."

THE WISE MEN: WHO THEY WERE, AND HOW THEY CAME TO JERUSALEM.

Under this title, Professor Francis W. Upham, LL. D., of New York, has recently issued a little volume of more than ordinary fascination. Its key-note is struck in its opening sentence: "There is a spirit that believes, and yet inquires." It is devoted to an investi-

gation of the visit of the Wise Men to Jerusalem in search of the King of the Jews. The aim is to connect the brief narrative of Matthew with the history of the time, and so to bring out more clearly and forcibly the inherent credibility and significance of the account. The author well says that this wonderful pilgrimage will be none the less instructive for being better understood.

This method of vindicating Christianity by taking up a single point, and exhibiting its fullness of evidence leisurely and at length, has peculiar advantages. Only in this way can the strength of the Christian argument be fully brought out. No compend of the "Evidences" can ever touch such a point as the one here taken up by Dr. Upham. Even the most elaborate Life of Christ, or most extended commentary, can scarcely more than hint at the varied proofs of the historical character of the Magian story. Only in a special monograph, like the present, can the event be considered in all its bearings, and the ages, and languages, and literatures be made to give in their strangely confluent testimonies.

"All respect for a theology, which in its zeal to collect proofs for the truth of Christianity, pushes even to the Chinese Wall! We, for our part, confess that the journey is too great for us." So sneers Strauss in his last "Life of Jesus," alluding to this same general theme, and to the proofs which have been drawn from Chinese astronomical tables, to corroborate the wonderful conjunction of Jupiter, Saturn, and Mars, in the year U. C. 748. Very different is the feeling of our author. No journey is too great for him, if it promises to shed light on the truth. He understands that history is not to be spun out of the brains of closeted thinkers, but gleaned up from the memorials of the past.

Professor Upham is the youngest brother of Dr. Thomas C. Upham, so well known as author of a system of Mental Philosophy, and other works. His father was for several years a member of Congress from New Hampshire. A brother of some note as a judge in the same State died last year. He was himself educated for the legal profession, but early withdrew from the uncongenial life of the bar for a position of comparative retirement, in a female college in New York city. Here he is employing his facile pen in the elaboration of a series of works illustrative of the truth and meaning of Holy Writ. His legal training has admirably fitted him for the task of weighing evidence, harmonizing discrepancies, and judicially summing up opposing arguments.

The scope of this volume will be best indicated by an outline of its contents. In the first chapter he investigates the various meanings which the word "Magi" acquired in ancient times, and decides that those spoken of by Matthew were no vulgar magicians, but veritable representatives of the ancient sacred order of Persia. In the second, he elucidates the difference between Matthew's two expressions for the land from which they came, making "the East" to mean Babylonia, and "the far East," Persia. The third is devoted to the Character and Religion of the Persians; the fourth, to the Magi and their literature; the fifth, to the historic relations of the Persians, Chaldeans, and Hebrews; the sixth, to Daniel and the Magi; the seventh, to the Hope of the Messiah in Syria and the East; the eighth, to Kepler's remarkable discovery of the planetary conjunction above alluded to; the ninth, to the Astrological Element in the Narrative; the tenth, to the Inspiration of Matthew, as illustrated by this *étude*; and the eleventh, to a Summary of Results. Two appendices, on the East and the far East, and on the Relation of the Persian and Hebrew Religions, complete the book.

A few paragraphs from chapter ninth will cause our readers to wish for more. "These Magians very truthfully conceived that the God of heaven was waging real war with sin, and that His triumph over Ahriman would be wrought out, not through the foolishness of culture, philosophy, or science, but by prophets sent by God, of whom the last, mighty to save, as a man, would conquer the Evil One. In spiritual souls this truth was persuasive to a living faith in God that waited and watched for His redemption. The God of heaven honored this spirit in the Wise Men. These Magians watched without ceasing in the material and spiritual world, for the Divine; and it

was divinely appropriate that they should be led to find Him in whom met heaven and earth, humanity and divinity."

"All the supernatural in the story of the Wise Men is self-proved; the narrative of their presence with the Lord is self-authenticating throughout, when the natural in their history is understood. For the spirit of these men having been such as it was, the Lord must have brought them as near to Himself as it was then possible for them to come, and in ways fitted to their religiously scientific spirit."

"Wise through faith beyond their knowledge, their hearts were so in sympathy with the purpose of God to send His own Son into the world, not to condemn the world, but that through Him the world might be saved, that they believed in a sacred promise of a Redeemer to come; and when these astronomers looked into the heaven to behold there the predicted sign of His coming on the earth, the Lord sent His bright and morning Star before them; and when through faith they came into His own city, found there no knowledge of the discovery they made afar off, went out from thence, waited on by no Pharisee, no scribe, no priest, strangers in the Holy Land, seeking, unaided of men, its Lord, the rays of His star led them, until the attesting splendor stood over where the Lord lay. Science has no story like this, of recognition from the Eternal Mind! Religion has few more touching words than these, of God's kindness to men in darkness seeking for the light, in the night of heathenism for the Star of Jacob!"

"Great their faith, great its reward! The roll of the men of old time who obtained a good report through faith, is written in the Epistle to the Hebrews; the roll of honor of the new time opens with the Wise Men. They preach forever that to faith wisdom is given. By faith they crossed plains, deserts, mountains, and journeyed far to the Holy City. The capital knew not its King. In little Bethlehem they found only a maiden-mother, tending an infant; yet with undaunted faith, 'When they saw the young Child and His mother, they fell down and worshipped Him.' Setting forth truths greater than they knew, they offered to the Son of Man and Son of God, myrrh, hinting at the resurrection of the dead, the royal gold, and frankincense that breathes of prayer—'myrrh to a mortal, gold to a king, frankincense to God.'"

"The mediæval age with passion cried, these men were kings. Let us catch the thought, and roll on the cry. Indeed, they were kings—of God anointed—sovereigns in the realm of truth!"

"On the bank of the Rhine, the zeal of toiling centuries strove to build to their praise the noblest fabric of mediæval art. Its skyward-pointing spires are yet rising higher and higher toward the heavens. So the honor that should be given them among men, is yet a thing unfinished."

We shall await with interest the appearance of the sequel volume, which, we are informed, is nearly ready for the press.

AN EXPENSIVE FOLLY ENDED.

Death is often the only cure of an evil. The death of Bishop Kingley has cured the Methodist Episcopal Church of one of the evils that has of late years crept in upon it, that of sending her Bishops over all seas and lands in their Episcopal mission. The papers were full of gratulation last summer, over the fact that one of our Bishops was to make an official tour round the world. His course from New York to San Francisco, to China, India, Europe, and home, was marked and commended. Yet the risk was greater than the gain. He has fallen a victim to duties that ought not to have been imposed. For a man of ripe middle life, to go rolling over fifteen thousand miles of ocean, through hot climates, into strange lands, among the varying diets of varying climes, would almost inevitably destroy his life. Ten thousand sea-sick miles Bishop Kingley had traversed. From San Francisco to Suez he had been tossed, on the weary wasting of chopping waves, in small, poor boats, far more distressful, than those which sail between America and Europe. He had penetrated China and India, endured sultriness and chilliness, suffered the distastefulness of foreign fare, and been subjected to all the exhausting influences of travel. No wonder that he succumbed. Three other Bishops almost died in like Episcopal

visitations. Bishop Scott lay at the point of death in Liberia, and his peril has prevented the repetition of that act. Bishop Simpson very nearly died in Palestine, and but for his travelling companion, a young man and experienced traveller, Dr. Warren, would have probably fallen in the very land, and possibly at the very spot where his brother Kingsley fell. Bishop Thomson was sick almost unto death in the China Seas. This warning will not be lost on the Church. Bishops will be elected, resident in those regions, not confined as to their jurisdiction, as Bishop Roberts has been, which is unconstitutional, but with a right to exercise these prerogatives everywhere, yet with the expectation that they will confine their labors to the countries where they live, unless unusual exigencies arise. There should be such Bishops in Asia and Europe, as there is now in Africa. There should be one on the Pacific Coast, though this section is now at our very doors. This will prevent the overworking of the Bishops in long and perilous journeys, for which their years and habits do not fit them. These foreign Bishops can do service in America, if any need arises. The Bishop of Germany could visit occasionally the German work in America; the Bishop of Africa could help forward our work in abolishing caste, and creating a fraternal oneness in our own land; but the chief help will be in managing their own Conferences, to the prevention of these long, and perilous, and at last fatal journeyings. In Bishop Kingsley we have seen, for a long while, doubtless, the last, as in his associate in office and in death, Bishop Thomson, we saw the first of these much lauded but too expensive Episcopal tours round the world.

We hope all our churches in Providence Conference read the call of their Conference in our Church Register, for a day of Fasting and Prayer. Lest they failed to do so, we reprint it here:—

Whereas it has pleased the Lord to pour out His Spirit in unusual measure upon the churches in many portions of our common country, and upon a few of those within our own bounds, yet we are pained to learn from the statistics that the number of additions by probation, in the Conference at large, during the past year, has not been as large as during the year preceding; therefore,—

Resolved, That this Conference recognizes the absolute need of a special outpouring of the Holy Spirit upon us, and recommends to all the people to observe the first Friday in May, 1870, as a day of humiliation, fasting, and prayer, that God may revive His work, quicken the faith and zeal of believers, and save many perishing souls.

F. UPHAM.
S. A. WILSON.

Let every minister and member observe this day. Its object is of the highest importance. By their fruits ye shall know them. The church that has revival, but no accessions, is like one who catches fish in a broken net. It should be built up in numbers. It should show its victories in its additions. There is too great delinquency in this matter, and some preachers are satisfied with the sort of success others boast of, an influence and popularity, without solid results. Not so should we labor. Our churches should grow with every revival. The list of members should be increased. Probationers should be saved from falling away. May these churches, in this observance, find their souls enlarged, and the preparation for the year be fully made, so that the next Conference Minutes may show a grand enlargement in solid numbers of the hosts of Zion.

ENTERTAINING CONFERENCES FREE.

The Springfield Union is out on this practice, as costly and burdensome. Fifteen hundred dollars, it estimates the expenses of entertaining the New England Conference, at its late session in that city. It thinks this is a burden grievous to be borne. Its remedy is the payment by each society of its preacher's board at Conference. That will necessitate the gathering of Conferences in one or two cities, as even the places for boarding will not be sufficiently numerous in most towns to accommodate this body. Springfield might possibly do it, its railroads having multiplied its hotels; but Lowell, Lynn, Salem, Chelsea, Charlestown, Cambridge, and all smaller cities and towns could not board the ministers at public houses. Allowing the expense to be as great as *The Union* makes it, that is not burdensome for fifteen hundred people, and the Methodist congregations number more than that in Springfield. That is only a dollar apiece. Again, these good people have paid no more for this entertainment than for a week's visit of a country friend at their

house, a visit they are always soliciting, and not unfrequently receiving. There are many towns where the Conference sits that never know the entertainments to be difficult, and these are usually towns without great hotels, or of great populations. Cambridge, Lynn, Westfield, Chelsea, take care of a Conference easier than Boston; Lisbon, on the hills, easier than Manchester; Wellfleet, on the sands, easier than Providence. There is reason in this. The rural families have more room, and can supply their tables at less cost. City people are much more crowded than country. Rents drive into closest quarters the very same men that in less condensed and costly centres have their whole house, with land, and chickens, and other things from which to serve tables.

This word of complaint is not without weight, and the Massachusetts Methodist Convention respected it. It made provision, at its first session, only for lodging and breakfast, and its last, made no provision whatever, yet a large number were present, and were well provided for, they finding friends enough of their own to entertain them. But that held only two days; a Conference holds from six to ten. The only way, if *The Union's* theory prevail, is to convene our Conferences in Boston, and let each minister pay his own bill, or his church pay it for him. This is not yet called for, and will not be until a good many societies that are now willing to have the Conference, shall have exhausted their hospitality.

We doubt if Springfield is the poorer for the expense of the Conference, and have no doubt that it will gladly invite it there soon, all our people concurring with the official boards in this request, and *The Union*, despite that terrible dollar apiece which it costs, will say Amen.

It is a question whether the time for the dissolution of the Anti-slavery Society is fully come. Mr. Phillips may gracefully follow his sturdier leader, Mr. Garrison, and proclaim the contest ended; but Mr. Sumner sees farther, for once, than these far-sighted reformers; and in his letter to that Society, gave these very potent reasons why it should not be dissolved, or why the reform was not yet finished:—

"SENATE CHAMBER, April 8, 1870.

"To the Committee of the Anti-Slavery Society:—

"You propose to celebrate the triumph of equal rights at the ballot-box, and at the same time to abandon that famous shibboleth by which you once rallied the country against slavery. It was said of Wolfe, the conqueror of Quebec, that he died in the arms of victory, and such will be the fortune of your noble Society. 'They run,' was the voice that fell on the ears of the expiring general. 'Who runs?' he exclaimed. 'The enemy, was the answer. 'Now, God be praised, I will die in peace,' said he; and his battle ended. The Anti-Slavery Society may now die in peace; slavery is ended. But I do not doubt that the same courage and fidelity, which characterized your efforts through long years of war against this prodigious barbarism, will continue determined to the end in protecting and advancing the work now begun. I do not think the work finished so long as the word 'white' is allowed to play any part in legislation; so long as it constrains the courts in naturalization; so long as it rules public conveyances, steamboats, and railroads; so long as it bars the doors of houses bound by law to receive people for food and lodging, and licensed as places of amusement; so long as it is inscribed on our common schools. Nor do I think the work finished until the power of the nation is recognized as supreme beyond question, to fix the definition of a republican government, and to enforce the same by the perfect maintenance of rights everywhere throughout the land, according to the promises of the Declaration of Independence, without any check or hindrance from the old pro-slavery interpretation of State rights. It must be understood that every State, while perfectly free in local administration, is subject to the supremacy of the nation whenever it touches the rights of man, so that according to the ancient words of Demosthenes the law shall be 'a general ordinance, equal and alike to all.' Let there be equality before the law, and all rights are assured. In this cause count me always as your devoted and grateful fellow-worker. Accept my thanks for the invitation with which you have honored me, and believe me sincerely yours,

"(Signed)

"CHARLES SUMNER."

WHY DOES THE REPUBLICAN PARTY EXIST?

The abolition of the Abolitionists, in the closing up of the celebrated firm known as "The American Anti-slavery Society," compels one to ask, for what purpose does the Republican party continue to exist? If Mr. Phillips abolishes his Society and himself, why should Mr. Wilson keep up his party? That there was not much reason for its existence, was seen last fall, at Worcester, when Mr. Sumner, by far its greatest mem-

ber, in this State and in the country, was compelled to come and tell us for the first time in his life, how not to do it—to make a speech in order to prevent speeches from being made. In that talk he had hardly a word to say on the great questions which had created both the party and himself; he, too, abolished his Republican Society, as Phillips now has his Anti-slavery Society. He talked of repudiation, Canada, Cuba, everything but Anti-slavery and Prohibition. The first had gone; the second he dared not welcome, and allowed himself to be made a tool to prevent its introduction.

Mr. Wilson writes very earnestly in *The Independent* and *Congregationalist* about the duty of reviving Temperance in Sunday-schools and churches, but has not a word to say about reviving it at the polls, and putting it into the Republican platform. Gerrit Smith is epistolizing him for this defection, but he fails to see its motive. Every day this once honored leader is losing friends and allies from those who had been his chief supporters, by this careful speech, and more careful silence. The country is asking, Why does this great party live? It may answer, "to preserve the negro in the liberties he has acquired, to solidify the measures it has adopted." True and worthy reasons. But it will soon find these excuses exhausted, and unless it accept the new moral calls of God, it will find its vocation and existence gone. The next Republican Convention in Massachusetts must recognize this call, and put Prohibition into its platform, or it will find itself without any reason for living, and soon without any life itself.

ART IN BOSTON.—Two of Innes' best American landscapes are at Williams & Everett's. No artist gets such softness into his air and landscapes as this. One of these is "A Storm on the Catskills," in which the view is chiefly at the base of the hills. The distance is extraordinary, but the work of perfection is a strip of meadow in the middle of the picture, on which falls a flood of sunshine. The other is a bit of farm scenery at Medfield, in this State. Like Thoreau, he finds subjects for his finest art wherever he happens to be. These are two of his best works, and can be bought at very reasonable prices. He leaves soon for England. If he spends a few years in that Eden, he will produce landscapes worthy of its scenery, a feat no one of its native artists has yet achieved.

"The Battle of Gettysburg," by Mr. Walker, on exhibition at Childs & Co's, draws crowds. It is a very vigorous painting, and is explained by one who was in the fight. "Battle's magnificently stern array" burns on the canvass. It is a grand study.

Thomas Hill's "Storm in the Notch," is his best picture. The splendid pines, raging streams, thunderous clouds, giant mountain walls, are painted with great vigor. It will soon go on exhibition, and can now be seen at his rooms in Studio Building. His *Yo Semite* chromo, by Prang, is an attractive picture, the most so, probably, of its size, in Prang's bureau. Though the walls rise hardly sheer enough, and the valley is too wide, yet there is much of grandeur and sweetness in the scene, and it will make any parlor cheerful, and refresh every one's memory of the spot, who has had the good fortune to see it.

Ames has left for New York for a season, having painted as his last work, a very remarkable portrait of Cyrus Wakefield, esq., of Wakefield. It is pronounced by some good judges, the best portrait ever painted in America. This, with Miss Butler's, will be on exhibition at the Art Union, New York, this spring. They will attract much attention. Those of Gov. Claflin, and Isaac Rich ought to go into our Athenaeum this season. Mr. Robinson, of Providence, a superior cat-fé painter, has taken Mr. Ames's rooms, for the present, at No. 12 West Street. He has a fine reputation in this line of art, and will supply dining-room paintings of a high grade at very moderate prices.

The Senate, by a majority of one, called it wholesale liquor selling to sell four gallons. This is about one quarter of the fifteen gallon law. After such a ridiculous decision the Free Rum bill was kicked out. Let it stay out.

The *Advertiser* had a reunion lately and a good time. Edward Everett Hale, son of the chief manager of the paper for years, Nathan Hale, told how his mother rocked in her cradle and wrote out his father's notes of the Massachusetts Convention that formed the Constitution of 1820, and sent the compositors, after it was all set up, a large quantity of wedding cake, with apt mottoes on it, out of the speeches in the Convention. Those mottoes ought to be hunted up. They would show that the quoter was spicier than her cake. One sees where the editor of *The Old and New* got his wit from. It is mother wit. The *Advertiser* flourishes in perpetual youth.

The *Traveller* entered on its twenty-fifth year last week. It is just in the prime of youth. It has many excellent traits and keeps nearer abreast of the times than many of its rivals.

The following minute on the deaths of Bishops Thomson and Kingsley was adopted by the Boston Preachers' Meeting on the 18th inst.:—

Our Church is shocked with grief. Two of her standard-bearers have fallen: fallen amid gravest responsibilities, highest usefulness, and far-reaching plans of future service—fallen when apparently the Church could least afford to spare them, when the burden of Christian enterprise is pressing heavily upon her leaders, demanding the most thorough oversight and vigorous execution of measures for increasing her efficiency and for advancing to the occupancy of new fields opening for the evangelization of the world.

In Bishops Edward Thomson and Calvin Kingsley the Church had reposed her highest trusts, felt a growing confidence in the abilities which they developed in meeting the weighty and complicated duties of their high position, cherished them with the warmest affection for the purity of their characters, the self-forgetting simplicity with which they bore their high ecclesiastical honors, and the fidelity with which they sought to guard and lead the flock of Christ.

Ranking high as journalists, authors, educators, and preachers, prudent and comprehensive in counsel, progressive in spirit, and "in labors abundant," they were making a deep and powerful impression upon the Christian world in both hemispheres. Their memories are embalmed in the tears of a million and half of God's children composing the denomination they were so ably serving.

To their remaining colleagues thus suddenly bereft of two of their beloved coadjutors, and bearing the extra-official burdens thus heavily falling upon them, we tender our warmest sympathy and earnestly pray that as their day is so may their strength be.

To the families of these lamented servants of Christ we extend our tender condolences, and devoutly commend them to the widow's God, and the Father of the fatherless.

As a Church, while chastened by this sore bereavement, may we scrutinize more deeply our acts and motives, view our work more fully in the light of eternity, and strive more solemnly to see eye to eye in executing our great commission.

The Lectures on Christianity and Skepticism, just closed, is soon to be issued by the Congregational Publishing Society. The lecturers were President Woolsey of Yale College, and Harris of Bowdoin, and ex-President Peabody of Harvard, and Professors Porter and Fisher of New Haven, Seelye of Amherst, Diman of Providence, Smyth and Meade of Andover, and Herrick of Bangor. The lectures meet rationalism and scientific, cultured infidelity, as nothing has done before. They are scholarly, and the result is, the Book of the Age on Infidelity.

The Congregationalists are wisely donating the book to each of their home missionaries and theological graduates of this year. The Baptists are moving in the same direction. It would be a good thing for the Methodists to do the same, as the work is in no sense denominational. At a dollar and a half a copy, much cheap and permanent good can be done in this way.

If any brethren wish to supply this work to any of our preachers or students, they can send the amount they will give to J. P. Magee, and it will be appropriated according to their wishes.

The Woman's Missionary Society holds a general meeting to-day at the Tremont Street Church. Reports will occupy the morning, a collation the noon, and addresses by Mrs. Willing of Illinois, Mrs. Gracey of Philadelphia, Mrs. Dr. Butler of New York, and Mrs. Parker of Boston will make a delightful afternoon. This Society is growing steadily in the public affection. How could one managed by women fail to do so? There should be a large attendance of its friends, and especially of the ladies of the Church at this meeting.

Phillips said, at the Anti-slavery meeting in New York, the only barbarians he had heard of in the West were Sheridan, Baker, and Custer; whereas the audience hissed, but the nation will applaud. Our treatment of the Indian is simply abominable. Put him in reservations and compel him to respect law, but do not treat him and his family as outlaws.

Rev. Dr. Lore has given in his advocacy of Lay Representation. His article in *The Northern* is very frank and cordial. He sees the great peril that will follow if a very few of the brethren shall prevent the confirmation of the wishes of the people, and the General Conference. We rejoice over this course. Now if Dr. Curry will make a like graceful surrender, we shall glide through these straits into the peaceful sea. Even if our New York brother does not accept his own work, we hope all the rest of our brethren who have not voted, will go with Dr. Lore, and vote "Aye."

The Independent calls our attention to these facts:—

The Richmond (Va.) Quarterly Conference of the Methodist Episcopal Church North has just refused to recommend on trial Mr. A. B. Corlies, of Clover Depot, Va., a white local preacher and teacher of freedmen, for the curious reason that the Church has no missionary work for white men among colored people. There is not a colored preacher belonging to the Conference; what Christian principle or Methodist canon forbids a white man to minister to that sad church of 51 members, mostly colored, which meets in the school-house where 150 colored children are educated, we leave to Zion's Herald to inform us.

We regret that ZION'S HERALD cannot give it the information it desires. The whole management of our Virginia work has been cowardly, and has brought forth the natural fruit of imbecility. While the South Carolina Conference, based on the Gospel, is one of the largest in the Church, the Richmond Conference, based on the Anti-gospel, is one of the feeblest. We hope it will remain so until it gets cured of its more than Petrine prejudices, for he would associate with a converted and circumcised Gentile; these hate and despise their own brethren.

CORRECTION.—On page 183, the article, "Caste vs. Christ," should be credited to Rev. Dr. "Daniel" Steele, not "David."

Dear Saviour of a dying world,
Where grief and change must be,
In the new grave where Thou wast laid,
My heart lies down with Thee.
O, not in cold despair of joy,
Or weariness of pain,
But from a hope that shall not die,
To rise and live again.

O, for an impulse from Thy love,
With every coming breath,
To sing that sweet, undying song,
Amid the wrecks of death!
A "hail!" to every mortal pang,
That bids me take my right,
To glory in the blessed life,
Which Thou hast brought to light.

I long to see the hallowed earth,
In new creation rise,—
To find the germs of Eden hid,
Where its fallen beauty lies,—
To feel the spring-tide of a soul,
By one deep love set free,
Made meet to lay aside her dust,
And be at home with Thee.

Shine, then, Thou Resurrection Light;
Upon our sorrows shine;
The fullness of Thy joys be ours,
As all our griefs were Thine.
Now, in this changing, dying life,
Our faded hopes restore,
Till, in Thy triumph perfected,
We taste of death no more.

A. L. WARREN.

PERSONAL.

An effort is being made by the friends of Rev. D. B. Randal to raise \$1,000 to pay off a mortgage on a place he has purchased at Kent's Hill. No brother in Maine has done better service or deserves more help from the Church. He has served at her altars for over forty years, receiving as his first salary, seventeen dollars. We hope all his friends will send a donation to Rev. C. A. King, Augusta, or Rev. R. Sanderson, E. Martin, or J. O. Thompson. Five dollars apiece from each of his friends will give far more than the amount requested, but not less than what is deserved.

Rev. C. D. Hills thus describes, in the *Springfield Union*, diverse celebrities whom he met on the railroad.

On board the train, and next seat to me, was the hero of many battles. His great brain was at rest. A white felt hat was drawn over his face. Like any other tired body, and in the easiest possible position, Wendell Phillips was asleep. As I looked on that bent up form, reclining at ease on a velvet-pillow, I said, there is one of the greatest orators, most versatile thinkers, and radical reformers in America. But as I thought of him as a religionist, I said, he is now comparable with the couple a few seats ahead of him. They had just returned from Montreal, where they had labored for Jesus. They have been in England, and other lands, and are growing old in the work of spreading "scriptural holiness" throughout the world. Yes, Rev. Dr. Palmer and his wife, Mrs. Phoebe Palmer, I regard greater than Wendell Phillips. Their theme is greater than he ever advocated. Every man who "stands up for Jesus" is greater than he who simply stands up for man. I did not disturb the slumbers of Mr. Phillips, but did have a profitable conversation with that holy "mother in Israel."

The *Yale Courant* thus speaks of some of the faculty of Middletown.

Dr. Johnson is a man greatly respected and loved by the alumni and students. Prof. Beecher, who holds the chair of Rhetoric, is a very scholarly man, one of those chaste, polished, yet eloquent speakers, who always attract and please. Prof. Van Velsor, of the chair of Mathematics, is a fine mathematician. Aside from his college duties, he does much work for Government. Prof. Van Buren is a German Yankee, a fine Greek and German scholar. He is now absent by reason of poor health. Prof. W. N. Rice has just entered upon his labors as Professor of Geology and Natural history. He has a giant intellect, able to encounter the most difficult tasks. There is scarcely a man of his years in any American college, who can compare with him as a thorough scholar. The whole faculty are enthusiastic and harmonious, and are working to the limit of their powers to build up a first class college.

At a meeting of the Official Board of the Trinity M. E. Church of Springfield, Mass., held April 7th, 1870, the following resolutions were unanimously adopted:—

Whereas, the labors of Mrs. Maggie Van Cott with this church, during the past few weeks, have resulted in the conversion of many souls, the quickening of the church, and in awakening a general religious interest in this community. Therefore,

Resolved, that we recognize in Sister Van Cott a devoted, earnest, and efficient laborer in the work of saving souls, whose faithful efforts as an evangelist have been gloriously blessed of the Lord.

Resolved, that we shall ever remember with pleasure, profit, and gratitude, her very acceptable and successful labors of love in this city.

Resolved, that we heartily commend Sister Van Cott to the love and confidence of any church of God.

H. W. HALLETT, Secretary.

Bishop Philander Smith, of the M. E. Church, Canada, whose death we noticed last week, has a very full obituary in the *Guardian*. He was born in the State of New York, in 1796, converted on the Genesee Conference, held in Canada in 1817, made Bishop in 1847. He has been an able and successful officer, and died in holy triumph. He has done much to build up his Church in the Dominion, and his name will long be treasured in the affections of his people.

The Methodist Church.

NEW HAMPSHIRE CONFERENCE PROCEEDINGS.

NASHUA, N. H., April 8th, 1870.

Thursday Afternoon, 2 P. M. Fast-day services were held in the Main Street M. E. Church. Rev. Eleazer Smith presided, and conducted the services. Rev. A. Folsom offered prayer.

Appropriate introductory remarks were made by the Chairman. Rev. Otis Cole then addressed the audience in a devout manner. He was followed by Rev. S. E. Quimby on the importance of a more conscientious regard for the days of fasting appointed by our rulers.

Rev. C. W. Cushing, of Lasell Seminary, was next introduced. He made an effective speech on "The Bible in Com-

mon Schools." The address was listened to with profound attention by the interested audience.

Thursday Evening, 7.45 p. m. A large audience convened to listen to the Conference Missionary Sermon, preached by Rev. Cadford M. Dinsmore. He selected the following text, John xii 32: "And I, if I be lifted up will draw all men unto me." The speaker, in a feeling and earnest manner, set forth the drawing power of which Christ is the vitalizing element. He elaborately argued that for numerous reasons the whole world would be brought under the glorious reign of this King of kings and Lord of lords.

Friday Morning, at 8.30.—Bishop Simpson present, — the religious services were conducted by S. Quimby.

The certificate of the character of Brother J. Smith, a superannuate, and other communications for the Stewards, were read and referred to the Stewards.

Bishop O. C. Baker, who arrived yesterday, came in and was seated with his colleague.

Took up the first question of the Minutes. N. Dennett Adams and Watson W. Smith were admitted on trial; Joseph H. Brown was admitted from the Free Will Baptist Church, and the validity of his ordination was recognized.

Brothers E. A. Titus and D. Dexter, transferred from the Vermont Conference, were introduced to the Conference, also Brother A. R. Lunt from the E. Maine Conference.

The Stewards reported the basis of their estimates for the appropriation of the moneys of the Preacher's Aid, which was accepted and adopted.

Proceeded to vote on the Lay Delegation Question. Rev. E. Adams moved to concur in the proposed change of the 2d Restrictive Rule of our Discipline, as submitted to us by the General Conference. R. S. Stubbs addressed the Conference by request. He had, up to a recent day, opposed the movement, but in looking at the vast multitude calling for this modification of our polity, both laics and clerics, he felt that Providence indicated to him to change front on this question; and that this action would not involve disloyalty to Methodism, or the hauling down of a single color he had hoisted to the winds. It would simply be to inscribe LAY CO-OPERATION on the ensign, and sail on to fresh and yet larger victories. He did not wish to be instrumental in projecting a six years' discussion, or of inducing any schism in this day, when the drift and want of the age are towards Evangelical unification of the divided members of Christ's militant Church.

Rev. S. Norris opposed the movement, though at first favorably impressed with the idea. He made extended remarks in opposition, quoting extensively from the Bible. He also read a large part of an article published by Dr. Webber, as expressing his views, and he regarded the movement as not of God.

Rev. Father J. F. Adams also spoke on the same side of the question. His remarks were in his usually genial vein, and firmly expressed his belief that the innovation argued no good to the Church. He thought the measure would involve us in disaster.

Rev. O. H. Jasper hoped the vote would be taken without further discussion, and repelled the intimations that any advocate wished to coerce or intimidate any brother in voting.

Rev. S. Quimby spoke in favor of the measure, and thought we should be just as safe if it should be adopted. He was followed by Rev. A. Folsom, one of the venerable Fathers in the Conference, who opposed the measure, and denied the right of any one to morally obligate him to vote against his convictions.

Dr. L. D. Barrows asked for information in regard to what we are expected to vote for? Does our vote include the adoption of the plan of the General Conference, or simply the amendment of the 2d Restrictive Rule, so as to allow the General Conference to introduce a moderate lay delegation?

Rev. J. Pike, in a few pertinent remarks, said he considered it to be the latter, and moved that the Conference respectfully request the Bishop to give us his views upon the question asked by Dr. Barrows.

The motion unanimously prevailed, and in compliance therewith, Bishop Simpson said that "While he would not, in the chair, express any opinion on the merits of the question, yet on the legal question his opinion was that the vote of the Conference was not to be on the plan, but simply and alone on the alteration of the Restrictive Rule."

He said, "It was admitted by all that the last General Conference had not enacted any plan, but only proposed it, and that the last General Conference had no power to bind the next."

He said, "If three fourths of the members of the Annual Conference should vote for the alteration of the rule, it could not be accomplished until two thirds of the ensuing General Conference should concur. That no part of the plan submitted could go into effect, except the election of the two lay delegates, as prescribed, before the next General Conference. That before their admission into General Conference, not only must the Rule be altered, but a plan for their introductions and duties must be enacted, then a vote must be had on their formal admission."

At the close of these remarks by Bishop Simpson, in which it was announced that Bishop Baker, then present, concurred, the question was called for. The Bishop then read the 2d Restrictive Rule, and announced the proposed change, on which the vote was taken with the following results: yeas 68, nays 25.

By vote, those not present at the time of balloting, have the privilege of recording their vote in open Conference at any time during the session.

On motion of Rev. J. Pike, action on the Restrictive Rules

of the Baltimore Conference was postponed one year. Rev. Dr. Warren, of the Boston Theological Seminary, was introduced. He presented documents which were referred to the Committee on Education. Then the Conference adjourned in due form.

Friday Afternoon, services were held in the Chestnut Street Church for the relation of the experience and call to the ministry of the following brethren: Bros. Otis Cole, G. C. Noyes, W. B. Osgood, W. H. H. Williams, O. W. Scott, C. W. Millen, and Henry Dorr.

The meeting was one of profound interest and melting power, and was presided over by Rev. H. L. Kelsey, the closing services by Rev. G. W. Bryant.

At the same hour the Anniversary of the New England Education Society was held in the Main Street M. E. Church. Interesting addresses were made by Rev. Bros. D. C. Knowles, S. E. Quimby, and Prof. Cushing.

Friday Evening, at 8 o'clock, Rev. Dr. Warren preached a very powerful discourse from the words, "Lift up your heads O ye gates," etc. The effort was masterly, and we all blessed God for such a discourse.

Saturday, Conference met at 8.30, and Rev. O. H. Jasper conducted the devotional exercises.

Rev. E. G. Parsons, delegate from the New Hampshire Congregational Association, was introduced, and presented the cordial Christian salutation of that body to the N. H. Conference.

Rev. Dr. Eaton presented the fraternal greetings of the "N. H. Baptist Convention," in a few very pleasant words of Christian regard.

Rev. Mr. Willey, Agent of the N. H. Bible Society, was introduced, also Rev. Bro. Pitcher of Virginia, recently transferred to us from Virginia. Documents from the Church Extension Society were presented, and by vote the Committee on the Publication of the Minutes was authorized to publish so much of the same as in his judgment shall seem best.

Rev. E. Scott presented the Report of the Trustees of the N. H. Conference, and a supplementary Report, which was accepted. The Conference was addressed by J. P. Magee on our publishing interests, etc., by E. D. Winslow and G. Haven and Dr. Barrows on the claims of THE ZION'S HERALD, and by Rev. J. Pike on the interests of the Wesleyan Association of Boston, to which he was a visitor from this Conference.

Dr. Warren, of the Boston Theological Seminary, addressed the Conference in behalf of that Institution. He also represented the New England Education Society.

A collection was ordered for Bro. Baird, a student in the Boston Theological Seminary; the amount taken was \$71.10. The Steward's Report was presented and adopted; and the Steward distributed the appropriations. The names of the parties receiving the amounts were recorded by the Secretary.

Resumed the third question of the Minutes, and G. J. Jenkins, W. H. H. Williams, and O. W. Scott were called to the altar by the Bishop, and answered to the usual disciplinary questions. G. J. Jenkins was admitted into full connection, and elected to Deacon's Orders. W. H. H. Williams was admitted into full connection, being a Deacon. O. W. Scott was transferred from the Maine Conference, and admitted into full connection, being a Deacon. Joseph H. Brown was called to the altar, and accepted the ordination vows of the M. E. Church, agreeable to the previous vote of Conference. A. A. Cleveland was elected to Local Deacon's Orders. F. P. Tompkins was elected to Local Elder's Orders.

Thomas L. Fowler was called to the altar and answered the usual disciplinary questions, and was elected to Elder's Orders.

Rev. O. H. Jasper presented a resolution expressive of the pleasure of the Conference with the addresses of Rev. E. G. Parsons and Rev. Dr. Eaton, and also of the purpose of the Conference to reciprocate these Christian courtesies by sending delegates to the bodies they represented.

On motion of J. Pike, those who had not voted on Lay Delegation were permitted to do so at this hour. Bros. G. W. Norris and C. W. Millen changed their votes to "Yes," and five others voted in the affirmative; none in the negative.

The Journal was read and approved.

Saturday Afternoon. Public services were held in the Main Street M. E. Church, where, by the request of the Conference, Bishop Simpson preached one of his wonderful discourses: text 1 John v. 4. The vast audience was held in unbroken and profound attention for one hour and thirty minutes to the words of burning eloquence that fell from his lips. The power of God was graciously present.

Just as the last lines of the closing hymn were being sung, a telegram was handed to Bishop Simpson, announcing the sad and startling intelligence of the death of Bishop Kingsley! The arresting hand of God seemed to rest upon us. Bishop Baker was completely overcome, and sank back in his chair, suffused with the tears of true sorrow, with which the tears of Bishop Simpson united, to express their deep grief at the sudden deaths of their colleagues, Bishops Thomson and Kingsley. At the same time the Conference and the vast audience stood transfixed by a sudden emotion of sorrow, and sobe and ejaculations and tears attested the universal grief occasioned by these sad tidings, as Bishop Simpson exclaimed, "God have mercy upon our Church and the Bishop's family. Amen."

Evening. At 7.45 the Sabbath-school Anniversary was held in the Main St. M. E. Church. The Main St. and Chestnut St. Methodist Sabbath-schools united in these exercises, which were very interesting. The excellent choir of the Main St. M. E. Church, and Chaplain McCabe, contributed much to the interest and pathos of the services. This choir have rendered very grateful service throughout the en-

tire session, and richly earned the thanks of the Conference and the vast assemblies who have listened to their rendering of numerous pieces of music of high art and merit. Chaplain McCabe's wondrous melody touched the sympathetic chords of our better nature by his singing.

The speakers of the evening were Rev. N. Culver, N. A. Smith, and C. W. Millen. They presented forcibly the claims of the Sabbath-school upon the affections and the energies of the world. Our money, our best impulses, our untiring exertions are due to this wonderful auxiliary of the Church in the world's restoration.

Sunday, 8.30 a. m. This sacred day, dear to the devout and toil-worn sons of earth, dawned upon us sweetly, auspiciously, bless God. The Conference love-feast was held in the Main St. Church; and the season was one of precious and holy interest. More than a hundred testified to the preciousness of Christ as a Saviour. As Bishop Baker rose to testify of his faith in a crucified and risen Saviour, a feeling of sadness came over us in view of the failing health of this eminently devout man of God, and member of the College of Bishops, two of whom—Bishops Thomson and Kingsley—have so suddenly been summoned from earth by the Great Head of the Church.

At 10 o'clock a. m. Bishop Simpson preached from 2 Tim. iv. 1, 2. A powerful discourse! A mighty appeal! A torrent of the Water of Life poured upon us from a great soul yearning for the salvation of men! "The sermon," said one, "counted by the dial of time, was an hour and forty minutes long, but reckoned by the interest of the audience, it was not so long as many thirty minute sermons." At its close, the Bishop, — assisted by Revs. T. Currier and E. Smith, — ordained A. A. Cleveland, G. J. Jenkins, and H. Dorr, Deacons in the Church of Christ.

Afternoon, 2 p. m. In the same church, D. C. Knowles, preached an able discourse, selecting as his text 2 Cor. iv. 18. The leading idea was, the contrast between the fleeting joys, glories, and knowledge of the merely natural world and the permanence of the supernatural: the points were clearly argued and forcibly pressed home.

At the close of the sermon the Bishop, — assisted by Revs. J. Thurston, O. H. Jasper, J. F. Adams, M. Newhall, E. Scott, E. Adams, and E. Smith, — ordained the following brethren: S. J. Robinson, W. H. Stuart H. Montgomery, Chas. W. Millen, N. Dennett Adams, H. S. Ward, F. P. Tompkins, Thomas L. Fowler, Elders in the Church of God. These beautiful services of ordination were very impressive to the densely packed congregations of the forenoon and afternoon.

Sunday Evening. The Missionary services of the Conference Missionary Society, were held in this church also. After the reading of the Report of the Treasurer, Revs. L. D. Barrows, G. Haven, and Chaplain McCabe addressed the people in seasonable and powerful speeches. The latter sung one of his inimitable pieces entitled, "I love to tell the story" — with great effect.

The following are the officers for the ensuing year: E. Adams, President; N. Culver, S. G. Kellogg, J. Currier, Vice-President; C. U. Dunning, Treasurer; C. M. Dinsmore, Secretary.

The Church Extension Society of the Conference elected at the same time A. C. Manson, President; N. Culver, Vice-President; M. T. Cilley, Corresponding Secretary; G. W. Norris, Recording Secretary; E. A. Smith, Treasurer; J. Pike, L. D. Barrows, and G. W. H. Clarke, Managers.

Members of the Conference occupied nearly every pulpit of the city and suburban churches, to the great satisfaction and gratification of the several congregations.

Monday Morning. Conference met at 8.30. L. P. Cushman conducted the services, Rev. Eleazer Smith presiding during the temporary absence of Bishop Simpson. A large batch of reports from the Conference standing committees were presented and adopted, with very little discussion. A most wonderful harmony of view, and love-feast spirit of deliberation have characterized this session of the Conference; especially when we consider the two great questions which came up for Conference action, namely: Lay Delegation and Temperance. The friends and opponents of some phases of these great issues held aloft the olive branch, and the result was very satisfactory.

On Lay Delegation, the following is the official report of this Conference:

Ministers — For the Modification of the 2d Restrictive Rule 75 yeas.			
Against	"	"	19 nays.
The Laity — For Lay Delegation			
Against	"	"	205 yeas.
Against	"	"	225 nays.

With reference to our Conference action on Temperance, although the Conference did not formally endorse the Temperance political party of the State, or give formal support to the Prohibition Herald, nevertheless both the party and the paper enjoy a very large share of our moral sympathy; and, unless the dominant political party of our State shall take advanced political action at the next term of our Legislature, there will be such accessions to the Temperance party as will result in the elevation of Dr. Barrows to the gubernatorial chair, or the political ascendancy of our State will leave the Republican party, and of right it should. Let no one dream that the N. H. Conference is going back on itself with reference to this great moral reform. It is a unit on Prohibition, and is immovably planted on this platform, as will be seen by the resolutions it has passed.

Resolutions, presented by Rev. J. Pike, expressing interest for, and pledging co-operation to the Methodist Church at Methuen, in their proposed building enterprise were adopted.

The relation of Joseph Hayes and S. Green was made effective.

The following brethren were made supernumerary, without appointment, by their own request, namely: Elihu Scott, J. M. Bean, and A. B. Russell. O. H. Call, N. J. Squires, J. B. Holman was continued supernumerary.

The following are the Trustees of the N. H. Seminary and Female College, namely: G. M. Sanborne, Esq., East Kingston; Reva, C. M. Dinmore, S. E. Quimby, and S. G. Kellogg.

Rev. J. Pike was appointed Vice-President of the N. E. Ed. Society, C. M. Dinmore, and O. H. Jasper, Directors.

Voted to allow the Trustees of the First M. E. Church of Manchester, N. H., to sell their parsonage.

Rev. E. Adams was appointed Agent of the N. H. Conference Seminary and Female College.

Rev. L. D. Barrows was appointed to preach the Conference Sermon. Rev. E. A. Titus to preach the Missionary Sermon; T. L. Flood, alternate.

The Minority Report on the affairs of the Book Room being under consideration, Rev. J. Pike, a member of the minority Committee, addressed the Conference at some length. His dispassionate and lucid words threw much light on this important matter; and we all felt, that in the hands of Rev. J. Pike, the Church might safely intrust the very delicate duty of guarding her interests with unswerving fidelity. The Minority Report was therefore ordered on file with the Majority Report. The latter has not been officially forwarded to this Conference or its Secretary at this writing. The integrity and faithfulness of Rev. J. Pike was endorsed by a special resolution. See file.

Monday Afternoon Session, 2 P. M., was opened by the usual services, which were conducted by Rev. N. D. George, of the N. E. Conference.

Numerous committee reports and resolutions were adopted. Rev. T. L. Flood was appointed visitor to the Boston Wesleyan Association.

A vote of thanks to the Bishop, to the citizens of Nashua, and to the various railroad corporations for reduction of fare, etc., was passed by a rising vote.

S. E. Quimby, B. W. Chase, and G. W. Ruland were appointed a Statistical Committee for the next Conference. The Presiding Elders were constituted a Committee to appoint delegates to the several fraternizing religious bodies which sent delegates to this session of the Conference.

The following Resolutions presented by Rev. L. D. Barrows were adopted by a rising vote: Whereas, God, in His all wise providence has removed suddenly from us, by death, our beloved Bishops, Thomson and Kingsley, thereby solemnly reminding us that we too may suddenly cease our work, therefore,

Resolved, That we bow submissively to this inscrutable providence of God, and pray devoutly that it may be sanctified to our greatest possible spiritual good, and to the good of the whole Church, so severely bereft.

Resolved, That we present to the bereaved families our hearty condolence in their deep affliction.

Revs. C. N. Smith, Peterson, and Braman, of the N. E. Conference were introduced.

After singing the 221st Hymn, Rev. L. D. Barrows offered prayer. Bishop Simpson made very interesting and affectionate remarks, and read the appointments as given below.

Thus has closed one of the most pleasant and harmonious sessions of Conference, and our brethren have gone to till "Immanuel's ground." May the Great Head of the Church bless all. R. S. STUBBS.

NEW HAMPSHIRE CONFERENCE APPOINTMENTS.

DOVER DISTRICT — JAMES PIERCE, Presiding Elder (P. O., B. Newmarket).
Dover, James Thurston. Great Falls, High Street, C. U. Dunning; Main Street, S. P. Heath. Rochester, L. F. Cushman. Union, N. D. Adams. Newmarket, Theodore L. Flood. South Newmarket, M. T. Cillay. Exeter, H. B. Copp. Greenland, G. M. Bryant. Portsmouth, C. M. Dinmore. Hampton and Rye, George W. Ruland. Saco, H. Montgomery. East Salisbury, W. M. Bailey. Amesbury, A. C. Godfrey. Haverhill, Mass., First Church, O. W. Scott; Second Church, L. D. Barrows. Methuen, Mass., J. Noyes. Dracut, Mass., J. English. Lawrence, Mass., Haverhill Street, E. F. Fletcher; Garden Street, T. Carter. Salem, D. W. Downs; Pleasant Street, R. Dearborn; North Salem, J. A. Steele. Derry, W. B. Osgood. Londonderry, A. A. Cleveland. Kingston, Josiah Higgins. Sandown, Hampton, and Danville, J. H. Lord and J. Hayes. Fremont, A. Folsom. Epping, A. B. Lunt. Raymond, E. Smith. Candia, to be supplied. Chester, S. Green. Auburn, N. L. Chase.

F. P. Tompkins, Chaplain of Reform School at Westboro', Mass., and member of Amesbury Quarterly Conference. W. Hayes, Chaplain to Seamen on the Lake of Shoshone.

CLAREMONT DISTRICT — G. W. H. CLARK, Presiding Elder.

Claremont, H. L. Kelsey. Newport, C. E. Hall. North Charleston, J. H. Hillman. Lempster, S. J. Robinson. Unity and West Unity, to be supplied. Sunapee, L. V. Prescott. Cornish, G. F. Wells. Crofton, to be supplied. Grantham, to be supplied. Lebanon, O. H. Jasper. Enfield, to be supplied. Nashua Centre, to be supplied. Canaan, A. C. Conit. East Canaan, C. H. Chase. Goffstown, W. W. Smith. Nashua, Main Street, A. Canoll; Chestnut Street, D. C. Babcock. Hudson, Ota Cole. Brookline, L. Draper. New Ipswich, Ipad Taggart. Peterboro', F. P. Hamblett. Rindge, to be supplied. Marlow, A. L. Kendall. Keene, E. R. Wilkins. Marlborough, D. B. Dexter. Winchester, J. W. Adams. Hinsdale, H. Dorr. Chesterfield, J. M. Copp. South Acworth, N. Fisk. Oilsun, to be supplied. Barry, J. Fawcett. Andrim, J. W. Fulton. East Washington, to be supplied. Hillsborough Bridge and Dering, E. W. Chase. Hillsborough Centre, S. Beale. Henniker, H. S. Ward. Contoocook, L. Howard. Richmond, C. E. Rogers. South Merrimack, to be supplied. Webster, to be supplied. Wilmet, W. H. Stuart. Fitzwilliam, J. W. Merrill.

CONCORD DISTRICT — S. G. KELLOGG, Presiding Elder.

Concord, E. A. Titus. Loudon, W. C. Applebee. Chichester, Geo. Beebe. Suncook, A. C. Mason. Bow, H. W. Smith. Hooksett, H. H. Hartwell. Manchester, First Church, J. Mowry Bean; St. Paul's, E. A. Smith. Fisherville, N. Culver. Bristol and Hall, A. E. Drew. Tilton, C. W. Miller and J. M. Durrell. East Tilton, F. D. Goodrich. Laconia, G. W. Norris. Gilmanston, to be supplied. Mountbarnes, N. P. Philbrook. Sandwick, C. A. Cramsey. Tuftonborough and Webster, J. Crowley. Ossipee, M. Sherman. South Tamworth, L. E. Gordon. North Sandwich, L. E.

Gordon. Plymouth, S. E. Quimby. Rumney and Groton, J. H. Brown. Warren, W. H. Jones. Pierpont, J. Davis. Haverhill, H. A. Matteson; North Haverhill, H. Chandler; East Haverhill, J. Hooper. Lyman, to be supplied. North Monroe, Thomas Tyrie. Landaff, F. D. Chandler. Lisbon, R. S. Stubbs. Littleton, John Currier. Swiftwater and Benton, S. F. Lougee.

C. S. Harrington, Professor in Wesleyan University, and member of Tilton Quarterly Conference. G. J. Jenkins, Professor in N. H. Conference Seminary, and member of Tilton Quarterly Conference. Eliza Adams, Agent of N. H. Conference Seminary, and member of the Concord, N. H., Quarterly Conference.

WHITE MOUNTAIN DISTRICT — D. J. SMITH, Presiding Elder (P. O., Groveton, N. H.).

Groveton, D. J. Smith. Lancaster, Charles H. Smith. Jefferson, William E. Bennett. Bethlehem and Whitefield, J. H. Knott. Stark, to be supplied. West Milan, Hollis Kendall. Milan and Berlin, George C. Noyes. Strafford, Charles D. Strafford. Columbia and Colebrook, M. Patten.

Sullivan Holman, transferred to the Vermont Conference; G. W. Carr to the Rock River; D. O. Knowles to the New England; W. H. H. Williams and E. A. Braman to the Troy; John Gowan to the Minnesota. Supply appointments designated by a *

CONCORD. — Rev. E. A. Titus writes: "God has visited and refreshed his people on this charge. Since the week of prayer we have held revival services, mostly in the form of prayer-meetings — and God has blessed the labors of his people in the conversion of nearly or quite a hundred precious souls. The church is greatly quickened and encouraged."

"On the last Monday evening before Conference the pastor was surprised with the gift of one hundred dollars from the Official Board, and also their vote granting him a vacation of four weeks after Conference should be returned to them. This, with gifts received on Christmas, makes the donations of this charge to the preacher and his family quite two hundred dollars this year. All of which is gratefully acknowledged."

The Christian World

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord." — Num. xiv. 21.

CHINA. — Great persecutions have been experienced by the Christian missionaries in China, but the Lord is wonderfully sustaining these devoted servants, and the good work is prospering under their labors. Some of our own missionaries have suffered greatly in these persecutions, but they seem to possess the faith of the early martyrs, and are resolved, if need be, to die at their post. Bishop Kingsley writes thus: —

"These dear brethren have experienced persecution in its most terrific forms — in forms which, if I were allowed to state them here, would instantly be pronounced worse than death — and yet have stood firm, counting literally all things but death, for the excellency of the knowledge of Christ Jesus their Lord. And the heroic Christian example of these young disciples under the sorest perils among their heathen brethren, has had a powerful effect in convincing their persecutors that Christianity is superior to anything in their pagan forms of religion. And these very persecutors, some of them, like Paul, are now preaching the faith they once sought to destroy."

INDIA. — The India Mission Conference has just closed its annual session, which was a season of great interest. The Conference reports show great prosperity for the year throughout our mission work there. The following are the appointments of the preachers: —

BARKLEY DISTRICT — T. J. Scott, P. E.

Barkley, T. J. Scott; Girls' Orphanage, D. W. Thomas; Philbheet, to be supplied; Shahjehanpore, T. S. Johnson, S. Lal; Budson, E. Hoskins; Nynee Tal, J. L. Humphrey; Hurdin, to be supplied; Boys' Orphanage, T. S. Johnson.

LUCKNOW DISTRICT — J. M. Thoburn, P. E.

Lucknow, J. H. Massmore; East Lucknow, J. W. Waugh, Rajah Ali; Restapore and Luckimpore, S. Knowles; Bahrsich, to be supplied; Gondah, S. S. Westberry; Roy Barkley, J. M. Thoburn; Nawab Gunge, J. T. Janvir.

MORADABAD DISTRICT — H. Mansell, P. E.

Moradabad, F. M. Wheeler, one to be supplied; Amroha, Zahur-ul Haq; Sambhal, James David; Bijnour, H. Jackson, Ambika Churn; Parnes, H. Mansell, P. T. Wilson.

NORWAY. — The work of God is prospering greatly in Norway. The Spirit is being poured out in a glorious manner, and multitudes are brought from "darkness to light, and from the power of Satan to God." We receive the following "item" from our Mission Rooms at New York: —

"In a late letter from Rev. A. Olsen, dated at Arendal, Norway, we learn that a very good revival was in progress in that maritime city. Rev. O. P. Petersen, our excellent Superintendent, had just paid them a visit, and his presence had refreshed them very much. Their greatest want is a good preaching-place, which we hope they will obtain not long hence, by finishing the one for which they bought a lot and laid the foundations."

SWEDEN. — The wonderful work of God in Sweden still continues. There is a great want of suitable places for religious worship, and a great want of men. Rev. V. Whitting writes to our Mission Rooms: —

"From all the missionaries I have had very favorable news the past week. In all the Missions we had good times during Christmas and New Year. In some places powerful revivals and many conversions, and very many have been added to the societies since my last letter, three weeks ago. There are no indications anywhere of any falling off in the interest felt by the people, but on the contrary, it seems to be increasing and spreading. All our members, as a general rule, are true and faithful, seeking a deeper work of grace, and burning with zeal for the welfare of our Zion. They are, indeed, doing all in their power, both spiritually and temporally, to promote and strengthen the cause of our blessed Saviour, and glory to God! not in vain. In every place the crowds that wish to attend our meetings are so great that our halls are entirely too small, and as we have no hope nor means to obtain larger, we are in deep distress on this account."

"In Gottenburgh, just now, we are in the midst of a powerful revival. God blessed us wonderfully during the Christmas holidays, and since then we have continued our meetings almost every evening, and during the week of prayer we received a powerful baptism of God's Holy Spirit."

"For many evenings from ten to twenty seekers surrounded the altar for prayer, and many have found the Saviour, and are now rejoicing in the pardon of their sins. The work is still going on, and we intend to keep on as long as we hear the Lord's footsteps among us."

"Several new societies have been organized among us lately, and from many places I have had urgent calls to visit them, or send them a missionary; but my hands are now tied, and I can do nothing but grieve before the Lord that I am utterly unable to heed their earnest call."

THE FIRST RUSSIAN M. E. CHURCH. — The following item from our Mission Rooms at New York, will be read with interest: —

"The first Russian Methodist Episcopal Church was formed lately, in Tultsha, in Bulgaria, bordering on the Black Sea. It consists of twenty-one members, in two classes, each with its own leader. Our brethren, Dr. Long and Bro. Fickan, have good hope that this little church may become the door of access to Southern Russia, and thus extend our Bulgarian mission in that country."

MISSIONARY COLLECTIONS. — The reports of the missionary collections for the year in New England are encouraging, but they do not reach the point we anticipated. We think, on the whole, they will be in advance of the collections of last year, but they are far from being satisfactory. They ought to be increased in amount, at least, one half. As we enter upon a new Conference year, we trust that the preachers and Mission Committee will aim at a large increase in the amounts of these collections. Circulate the *Missionary Advocates*, and hold missionary concerts.

Lay Delegation.

THE PLAN.

The plan for Lay Delegation is liable to further objection in that it gives to the lay branch in the General Conference, in any one of several ways, the power to prevent altogether any action of that body whatever. There must be present, before any business can be transacted, "two thirds of the entire number of clerical and lay members."

Now, suppose that laymen, for any reason that might arise, wish to defeat any measure proposed, it is only for them to neglect to attend, or to withdraw from the room at any time, and as they will constitute more than one third of the entire number, all action must be suspended; and if this be persisted in, the Conference must even adjourn and go home, in any stage of its proceeding, and no remedy is provided in any way to prevent a result so disastrous, either by giving the clerical branch, in such case, authority to proceed with the business, or by making the lay members in any way responsible for the misdemeanor. Again, should a bare majority of the lay branch wish to prevent any measure proposed, and every clerical member favored the measure, a demand of one third for separate action may be made, when a bare majority of one in the lay branch, is sufficient to defeat the measure, however important it might be; the election of a bishop, or of any other officer (or the transaction of any other business), however necessary to the appropriate operations of the Church, in any or all its departments; — this would be a "dead lock," with an emphasis.

Again, toward the close of the General Conference, as now constituted, there is always a strong tendency in the members to leave the seat of the Conference prematurely, rendering it difficult, and sometimes impossible to preserve a quorum till the appropriate time to close. How much this difficulty will be increased, when more than one third of the body shall be composed of secular men, with all their secular interests calling them away, it is not difficult to foresee. Are the clergy ready to subject the vital interests of the Church to such contingencies, and that too without remedy?

However embarrassing these things may be to the appropriate action of the ministry, in fulfilling the objects of their divine mission, and carrying out the instructions of their Divine Master, to "disciple all nations," and "preach the gospel to every creature," there is no remedy provided in the bill, and no restrictions whatever imposed to stay the evil effect, immediate or remote, which its workings might reveal through all coming time. In this view of the case, the plan betrays in its framers, either a strange confidence in their own foresight, or a strange recklessness of consequences to the future welfare and prosperity of the Church.

In reply to all this it will be answered that these contingencies are never likely to arise. Who can assert this? It will be admitted that they are all possible, and some of them not highly improbable. It was repeatedly said, at the time of the trial of Mr. Harding and Bishop Andrew, at the Conference of 1844, that "if the laymen had been in the Conference, the proposed action would have been prevented." The same remark was made at the recent Baltimore Conference, by one of its members, in advocacy of the principle of the plan. And any one at all acquainted with the spirit of the laymen of New York, and Baltimore, and other places, as manifested on that occasion, cannot doubt the truth of the assertion, by whatever means it could have been done, or at whatever cost to the safety of the Church. Again, the provision for the election of lay delegates, prior to any constitutional authority for so doing, and to have them assemble at the time and place of the next session of the Conference, ready to take their seats in that body so soon as the measure is passed, or if refused a passage, to be obliged to return home rejected and dishonored, seems strangely like political strategy, intended to forestall and coerce the action of that body, and interfere with that independence so necessary in matters of so grave importance.

It may, however, be seriously questioned, whether delegates elected without any constitutional authority, as they must be, if elected before the change of the restrictive rule, and before any plan shall have been framed by competent authority for their election, can be legally accredited as members; and if admitted, whether the entire doings of the body will not be thereby vitiated, and therefore null and void in law.

It would seem desirable also that such provision should be made as would be likely to secure the attendance of the laymen, chosen from whatever class they might be, either poor or rich, so that the election might be without embarrassment. Consequently, measures should be adopted to pay them for their time, as well as travelling expenses, else the selection must fall on the men of wealth and leisure, not always the most suitable persons, as the poor man, or the man of business, can hardly afford, without compensation, to leave his business for from six to eight weeks together, the usual time, including travel, of the sessions of the General Conference. Notwithstanding all these, and other objections that might be named, it is urged that the Conference should "adopt the principle, and admit the laymen, and then modify the plan, and make it better if it can be done." Is it not seen that, to admit them before the plan is determined, is to admit them as well to vote on the plan as on anything else? Nay, if they are to be admitted, let it be according to a plan previously fixed, and guarded by proper restrictions and limitations, and let it be so harmonized with the general system of Methodism, that future collisions and unforeseen evils may be guarded against, such as might be likely to arise in the workings of an untried experiment.

What need of such great haste? What usurpation of power, or what oppression of the laity have the clergy attempted? What is the dire calamity now about to be brought on the Church by clerical hands, that this matter must be pressed with such vehement haste? If the thing is really desirable, it will not fail to commend itself in due time. More candid and mature thought will also in due time find out a way for its safe accomplishment, and if no such way can be found, then probably it is because the thing is not needed. But it is urged that the action of some of the Annual Conferences, as well as of the late General Conference, "obliges the ministry to carry out their pledges in all good faith." What did the Annual Conferences say? Why, that they would admit Lay Delegation "when the Church desires it." Not when "a majority of those present and voting" desire it, however small a minority. Again, if they promised to allow it according to some plan, they never promised to allow it on the plan now before us, or to admit without any plan, and then form a plan afterward. Nay, both the logic and conclusion are false! Let then every preacher act according to his own "godly judgment" on the question submitted. G. WERNER.

The Farm and Garden.

Prepared for Zion's Herald, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of Zion's Herald.

WORK FOR THE SEASON.—Manure that has been in heaps on grass land through the winter should be now spread. Manure that was placed about trees last fall should also be spread in the same way, and by and by it should be ploughed in. It is an excellent plan to do this work just before a storm, that the manure may be washed down by the rain. It is also a good time to throw over the manure that is in heaps, in the field, or under the barn. The last may be done in stormy weather, when one cannot work out of doors. Too little attention is given to the matter of making manures fine before using.

PEAS can be sown just as soon as the ground is dry enough to work. It is well to put in a few for early use of the early sorts, to be followed by others so as to give a succession.

WOOD that has been sawed and split should be housed before the busy season comes on. Wood left out of doors through the summer will be very much injured.

SPROUTING POTATOES answer very well for early use or market. Place the potatoes on a layer of warm horse manure about four inches deep and cover with sand. The whole should be protected cold nights. The best sort we know for early planting is the Early Rose.

GRAPE-VINES should be tied up to the stakes or trellis. When new stakes are required they can be sharpened and driven while the ground is soft.

SCIONS should be cut at once, for it will soon be too late. When scions are cut late it is better to set them immediately after. We advise the grafting of cherry and plum trees while the frost is in the ground.

CLEARING UP about the house and barn should receive early attention, for during the winter much has accumulated that is neither wholesome or ornamental.

TULIPS and other bulbs should be uncovered, for they start very early.

SEEDS should be in readiness against the busy time of planting.

STRAWBERRIES.—The manure with which they have been protected through the winter should now be raked off. When it remains on too long it will injure the plants.

SYSTEM IN FARMING.—It is a well known fact that in times past, and to a considerable extent at the present time, remote from the cities, farming has been carried on in a very slipshod manner. There has been little or no system, the farmer doing this or that, hit or miss, and rather more likely to miss than to hit. There has been a lack of system and order patent to all, even the passer by. Everything about the farm told too plainly of the lack of order and neatness. How many scores, if not hundreds of places, have we seen, in driving about the country, where all was confusion and disorder. Is it any wonder that farmers are sometimes accused of being dirty and slovenly? They may not realize how it looks to clutter up the yard and highway with old lumber, broken

down carts, old bricks, pumice, heaps of crockery, and old tin ware, and scores of other things that naturally enough are to be disposed of somewhere and somehow. If one is slovenly about his premises, in this way, he will be quite likely to be about his fields, his house and barn, and his person as well. Farming is not always the cleanest of work, but it does not follow that one should take no pains to keep neat and tidy. Now we have always noticed that the slovenly farmer usually fails of success. He is generally behind his more thrifty and wide awake neighbor who has some order and system about everything he does. It is true that few can succeed who run for luck, in this way; who have no method in their business. How long would the merchant be able to get along and pay his notes as they became due, if he allowed everything about him to take care of itself? We do not wish to do injustice to the farmers, a class to which we claim the honor to belong, but we do wish they would do their business in a more systematic way, make the more money, and at the same time keep the farm, with all its surroundings, a little more attractive. We verily believe that if our advice was followed, many of the young men who now leave the country for the city, would be led to look upon farming with more favor, and stay at home, and till the homestead, and make the declining years of their aged parents more joyous and happy. If those who read this article will just look about their farms and along the roadside, they may possibly find that they can improve the looks of things somewhat by devoting a day or two to this important work. Teach the young the importance of order and system, even in little things, and then even the waste road-sides may be made attractive, or at least not be made disgraceful by the accumulations of rubbish.

HOW SHALL POTATOES BE PLANTED?—We are frequently asked this question, even by those who have for many years been in the habit of raising this crop. The old-fashioned farmer says, plant in hills of course, three or three and a half feet apart each way, so as to run a cultivator both ways, and hill up a good deal. Another says, plant in hills, but have the hills near together, not more than two feet apart. Furrow deeply and hill up but slightly. Still others say, plant in drills by all means and ridge up, and others say in drills but nearly even with the ground. Now are all right or all wrong? We cannot fully answer the question, but can give our own experience in the matter. We have followed two plans with equal success, first to plant in hills about two feet apart, hilling up moderately, and in drills ridgeing up about the same. If the land is very dry, we cultivate the crop nearly flat, if on wet land, we ridge up considerably. In regard to the manner of manuring, we say, when we have a plenty of manure, we first spread and plough in and then put some in the hill or drill before dropping the potatoes. If our supply of manure is limited, we put it in the hill or drill directly. We use good stable manure, as a general thing, for this crop. We always cut our potatoes, whether they are large or small, and we do not care which we have, for we have raised just as good a crop of large and fair potatoes from the very smallest tubers used for seed as we ever have from the largest potatoes. We put in a hill from four to six eyes, and pieces with two or three eyes every foot or fifteen inches in the drills. If planted in drills they may, with a little care, be covered with a plough which saves much labor. We believe in planting this crop early in the season, two weeks earlier than formerly, before the blast and rot made its appearance. From the first of May on is a good time. This crop should receive two hoeings, the last before the vines begin to lay down or before they are in blossom. If any of our readers have a better way of raising this crop, we hope they will say so at once, that we may have the benefit of their system this season.

ROSE PLANTING.—As the season opens many persons will be procuring and planting new roses, more or less of which will probably be found budded or grafted on the Manetti Stock, as its use is by some growers counted valuable, in giving greater vigor and robustness of growth, as well as larger and finer formed flowers. Without stopping to discuss the point now, we desire only to say to all planting such budded roses, to be very careful to bury all the stock at least two inches below the point where the bud or graft was inserted. In this way the Manetti will rarely throw up suckers, and while the grafted or budded rose will form roots on its own stock to aid it, and steady its position, the Manetti being deep in the ground, will give strength and support during the dry and heated season of July and August. —*Rural New Yorker.*

THE USE OF COAL ASHES.—A. B. Snyder asks, "What is the best use I can make of hard coal ashes?" They are excellent deodorizers of privy vaults. They are valuable as a mechanical application to stiff soils. We have used them for both these purposes with good results.

Since writing the above we notice that Prof. S. W. Johnson recommends them for soils where the texture is too open; for light sands which hold neither water nor manure. He says they benefit such soils mechanically by occupying the cavities or spaces between the grains of sand with fine matter, and thus give such soils a more retentive quality. *Ibid.*

The Righteous Dead.

With the opening year, the Church of East Mansfield was visited by the Christian's last enemy, death.

On January 1, Sister HARRIET L. PHILLIPS passed away.

She was in life's prime. Her sickness was long and painful, which she endured with great patience, always claiming and receiving Divine support. When it became evident she must die, the triumph of faith was complete. She resigned her little ones unhesitatingly to the care of her God, and with great joy looked forward to the day of her departure.

Sister NANCY KINGMAN died the 18th of January, in much peace.

She was full of years, having nearly accomplished the fourscore, and lived with her husband over fifty-five. Her sickness was very brief, but she was ready. Quiet and retiring, yet possessed of a

gentle dignity, she had long been beloved of all who knew her. She was the mother of a large family, reared by her in the love of truth, and fear of God. When the unexpected death-summons came, she declared she was ready. She knew where she was going; bade a tender adieu to all,—especially the husband of her youth and ripper years, with whom she had so long lived in love, and for many years in Christian fellowship,—and cheered him and them with the prospect of reunion above.

Sister JANE H. FOGG, the daughter of Sister Kingman, died on the 25th of January.

When 11 years old she became a Christian child, and faithfully maintained her profession till, in middle age, she was called to her reward. She was the wife of Rev. John Fogg, some time a member of the Providence Conference. Last spring they returned to the old homestead. Sister Fogg returned among us the mature Christian, beautiful in all her ways. Yet old friends say they know not which to prize most,—the memory of her early piety, so simple, pure, and intelligent, or that shown on her return,—the opening bud was so like the full-developed flower. Death has no terrors for such; when she knew she was called, she gave minute directions about all her interests, and then hailed death's approach. She wished those around her bed could sing; but as they could not, she said, "Never mind," and then appeared to be listening. On a sudden, she exclaimed "I hear the music now!" and, with a shout of praise, went to join the heavenly song.

Bro. LEVI SNOW, on February 7, at the age of 83 years, departed from this life.

He was, and he was not, a member of this Church. In form, he was not; in earnest labors, in fellowship of love, in godly life and heart's sympathy, he was one of us—a member of our Church as truly as any here. More than sixty years ago, he joined the Baptist Church in Boston. Some thirty years since, while living here, he removed his relation to a Baptist Church nearer home, but entirely away from this vicinity. Our Church existed here; he wanted to be identified with God's people in his own neighborhood. He could not, with his own denomination; so he cast his strength, influence, and character in among us, and for many years has been one with us. Old men and young bear testimony to the unwavering rectitude of his conduct, the open straightforwardness of his character, and to his meek, yet earnest avowal of Christian faith. A protracted, distressing sickness preceded his death, which he endured with much godly patience,—ever fearful lest he might murmur, yet never complaining. The death-struggle was protracted through a whole day. Extreme old age and great physical debility struggled with intense distress the livelong day, and through all there was peace, rest in Jesus, victory over death. SAMUEL FOX.

East Mansfield, April 2, 1870.

Died, in Albion, Me., March 14, 1870, BENJ. A. BILLINGS, aged 71 years.

In the early part of his illness, Bro. Billings manifested both a desire and an expectation to recover; but when the progress of disease indicated that he must die, he turned his eyes with earnest longing towards that better country. With him, to die was gain. Some twelve years ago he gave his heart to God, and his name to the Church, and thereby death was robbed of its sting, and the King of Terrors transformed into an angel of mercy, to herald him home to rest. Friends and neighbors all are losers. C. B. B.

Died, in Dixmont, Me., March 1, 1870, Sister HANNAH COFFIN, aged 53 years.

Sister C. was converted at the age of 15, and soon after united with the M. E. Church, of which she remained a worthy and much-respected member until her death. The messenger came suddenly, but found her ready. A stroke of paralysis laid her low. She, however, recovered sufficiently to recognize her friends, and to reply to inquiries as to the state of her mind. She expressed a perfect submission to the will of God, as long as she retained her reason. Sister C. was one of those women of whom the Apostle speaks as laboring with him in the Gospel. Among the last acts of her life, she gave directions to pay to the cause of missions ten dollars, five to the Missionary Society of the M. E. Church, and five to the treasury of the Free Will Baptist Missionary Society. In her Christian love, she embraced all who love Christ.

Will the *Morning Star* please copy?

Dixmont, April 5, 1870.

Died, in Cliftondale, Jan. 7, 1870, Miss HANNAH M. DARTFORTH. After years of great suffering, she expired in peace. As death drew near, she often said she had no desire to live, but that to die, and be with Christ, would be far better. Her influence and example were always good, and her life irreproachable. If patience under the heaviest afflictions ripen and mature a soul for heaven, surely our departed friend was fitted for the better land.

SARAH RHODES, wife of William Rhodes, died in Chicopee Falls, March 7, 1870, aged 58 years.

To Sister Rhodes, "sudden death was sudden glory"—a favorite expression of hers. She was converted in England, joined the Church in this country, at Chicopee, under Dr. James Foster, and continued till her death ardently attached to, and an active, honored member of our Methodist Zion. The great wish of her life was granted, in the conversion of her husband a few months before her death. E. W. V.

Chicopee Falls, April 1, 1870.

Died, in Pittsburg, N. H., March 31, 1870, Rev. WILLIS STRAW, aged 58 years, of inflammation and congestion of the lungs, after an illness of about twelve days.

Bro. S. experienced religion at a camp-meeting, in early youth, and united with our Church, and has been a faithful and zealous member until death. He has held an exhorter's or local preacher's license for about fifteen years, and was a very useful man, and died respected and lamented by a large circle of friends. Though unable to speak in his last hours, no one doubts his safety on the "shining shore." J. M. H.

FRANCES JEWETT, wife of Bro. Hiram Jewett, of Benton, Me., departed this life, Dec. 10, 1869, aged 62 years.

Sister Jewett was converted some thirty-three years since, under the labors of the late Rev. James Farrington. The Church, and others, bear testimony that she lived a consistent Christian, and adorned her profession by a well-ordered life and godly conversation. Three years she lingered under the wasting hand of consumption, two of which she was confined to her room. Patiently she suffered, calmly and peacefully she breathed out her life, leaving to her family and friends the legacy of a holy influence. G. G. W.

Bro. RUFUS HUNTER, of Clinton, Me., gave his heart to God in early life, and united with the Methodist Episcopal Church. He has ever been an exemplary Christian, a kind husband, and father. In 1856 he was appointed class-leader by Rev. T. Hill, which office he faithfully filled until compelled by declining health, in 1861, to resign. From that time, down to Dec. 12, 1869, his health gradually declined, when in Christian triumph he passed from the Church militant to the Church triumphant. G. G. W.

Miss NELLIE J. FRODOCK passed away to the home of the blessed, Feb. 27, 1870, aged 19 years and 4 months.

One of our brightest jewels, one of our sweetest flowers, has left us. As a daughter and sister, she was all that could be desired, loving, obedient, gentle, kind; as a Christian, a follower of Christ, and a rich partaker of His spirit; as a member of the Church, faithful in all duties, eminently a lover of its privileges, never neglecting the class and prayer-meetings, never seeking more worldly enjoyment, after her conversion to Christ; as a member of the Sabbath-school, a lover of the Bible, deeply attached to her classmates and teachers, and affectionately devoted to her pupils. Her death was very sudden—a "translation," almost, in its heavenly aspect. Few are the departures which make so deep an impression. She is one of five of our youthful ones, who, within a year, have left us for the better land. If all others shall be as well prepared to go, death will have no sting, and the future no darkness. S. R. BAILEY.

DOVER DISTRICT—FIRST QUARTER.
 April—Haverhill, Second Church, 16, 17, A. M.; First Church, 17, P. M.; Lawrence, Haverhill Street, 23, 24, A. M.; Dracut, 24, P. M.; Methuen, 24, eve.; Lawrence, Garden Street, 25.
 May—Salem, Pleasant St., April 30, 1, A. M.; Salem, 1, P. M.; North Salem, 1, eve.; Dover, U. S. Dunning, 5, 12; Great Falls, High Street, 5, 5, A. M.; Main Street, 7, 8, P. M.; Londonderry, 14, 15, A. M.; Derry, 15, P. M.; Union, 21, 22, A. M.; Rochester, 22, P. M.; 23, 24, 25, A. M.; South Newmarket, 22, P. M.; 23, 24, 25, A. M.; Newmarket, M. T. Olley, 23, P. M., 31.
 June—Belling, 4, 5, A. M.; Fremont, 5, P. M.; Raymond, 5, eve.; Cassia, 11, 12, A. M.; Auburn, 12, P. M.; Chester, 12, eve.; Greenland, 15, 19, A. M.; Hampton, 19, P. M.; Portsmouth, 20; Amesbury, 23, 24, A. M.; Sabrook, 26, P. M.; Salisbury, 27.
 July—Hamstead, 2, 3, A. M.; Kingston, 3, P. M.; S. Newmarket, N. H., April 14, 1870. J. PIER.

WORCESTER DISTRICT—FIRST QUARTER.
 April—9, 10, A. M.; Athol, 10, P. M.; Royalston, 16, 17, A. M.; Fitchburg, 17, P. M.; Lunenburg, 17, eve.; Townsend, 19, Gardner; 20, Templeton; 23, 24, A. M.; Wintonbury, 24, P. M.; Ashburnham, 25, Oakdale; 30, May 1, A. M., Barre.
 May—1, P. M., Hubbardston; 1, eve., Princeton; 3, East Pepperell; 5, Groton Junction; 7, 8, A. M., Clinton; 8, P. M., Leominster; 12, Monson; 13, Wales; 14, 15, A. M., Ware; 16, P. M., Warren; 21, 22, A. M., Brookfield; 23, P. M., West Brookfield; 25, North Brookfield; 25, Webster Square; 25, 26, A. M., Cherry Valley; 26, P. M., Leicester.
 June—1, Webster; 2, Oxford; 4, 5, A. M., Park St.; 11, 12, A. M., East Douglas; 12, P. M., Whitinsville; 14, Main Street; 16, Laurel Street; 18, 19, A. M., Shrewsbury; 19, P. M., New England Village; 23, Dudley; 24, Southbridge; 25, 26, A. M., Charlton; 26, eve., Spencer; 29, Milbury. L. CAWELL.
 April 15.

CLAREMONT DISTRICT—FIRST QUARTER.
 April—North Chatham, 26, West Union, 27, 1, P. M.; Claremont, 27, eve.; Cornish, 28; Randolph, 29, May 1, P. M.; Enfield Centre, 30, May 1, A. M.
 May—Wilton, 2, 10, A. M.; East Canaan, 2, eve.; Canaan, 3; Lebanon, 4; Grantham, 5, 1, P. M.; Croydon, 5, eve.; Newport, 6, 5, P. M.; Sunapee, 7, 8, A. M.; Lemington, 9; South Acworth, 10; Marlow, 11; Gilsum, 12, 2, P. M.; Surry, 12, eve.; Marlborough, 14, 15, A. M.; Keene, 18, 15, P. M.; Winchester, 16; Richmond, 17; Hinsdale, 18; Chesterfield, 19, 1, P. M.; Peterborough, 21, 22; Fitzwilliam, 26; Rindge, 27; New Ipswich, 28, 29; Brookline, 30; Nashua, Chester Street, 31, 1, P. M.; June—Nashua, Main Street, 1; Hudson, 2, 1, P. M.; Goffstown, 4, 5; Henniker, 6; Austin, 7; Hillsborough Centre, 8; Hillsborough Bridge, 9; Webster, 10, 2, P. M.; Contoocook, 11, 12. G. W. H. CLARK.
 Keene, April 15, 1870.

MAINE CONFERENCE—RAILROAD ARRANGEMENTS.—All persons attending the Maine Conference, and paying full fare on any of the railroads, will be furnished at Conference with free return tickets. Those on the Grand Trunk Road will purchase a ticket to Yarmouth Junction, and there a ticket on the P. & E. Road to Augusta. On the P. & B. and P. Road, and on the Portland and Rochester Road, they will buy a ticket to Portland, and there purchase one from Portland to Augusta, on the P. & E. Road. On the Androscoggin Road, they will purchase a through ticket to Augusta. By particularly observing the above directions, there will be no confusion. D. B. RANDALL.
 Auburn, April 15.

EAST MAINE CONFERENCE.—The steamer Kadinah and City of Richmond will take all persons attending the Conference at two thirds the usual fare, i. e., from Bangor to Rockland you will pay one dollar, and convey, instead of one dollar and fifty cents. Those going via North American and European Railroad will pay one full fare, and receive a free return pass by calling on me at Conference. The same arrangements will be made with the Maine Central Railroad. I presume. Orono, April 14. W. T. JEWELL.

NOTICE.—The class in the fourth year's course of study, in the Maine Conference, will meet the Committee in the vestry of the M. E. Church, Augusta, on Tuesday, May 9, at 10 o'clock A. M. J. MITCHELL.

The members of the first year's class, in the Maine Conference, will meet the Committee of Examination in the vestry of the M. E. Church at Augusta Tuesday, May 9, at 10 o'clock A. M. A. W. FORTIS, Chairman.

THE TRUSTEES OF THE MAINE CONFERENCE will hold their annual meeting in the vestry of the M. E. Church at Augusta, Thursday, May 5, at 2 o'clock P. M. A. W. FORTIS, Secretary.

EAST MAINE CONFERENCE.—Candidates for the travelling connection are requested to meet the Examining Committee at the M. E. Church, in Rockland, May 11, at 10 o'clock A. M. M. D. MATTHEWS.
 Essex, April 12, 1870.

EAST MAINE CONFERENCE.—The candidates for examination in the course of study for the fourth year are invited to meet the Committee, at the Methodist Church, in Rockland, on Wednesday afternoon, at 2 o'clock. C. F. ALLEN.

DEDICATION AT WORCESTER, MASS.—The new church erected by the Webster Square M. E. Society, in Worcester, will be dedicated to the worship of God, on Wednesday, April 27, 1870. Sermon at 2 o'clock P. M., by Rev. F. H. Newhall, D. D., of Wesleyan University, Middletown, Ct. Sermon at 7, by Rev. S. F. Upham, of Boston. Rev. Messrs. Crowell, Smith, McKown, Pentecost and others, will also take part in the services. Friends from abroad, come and rejoice with us over what God hath wrought. C. H. HANAFORD, Pastor.
 Worcester, April 9, 1870.

LECTURES BY DR. MCCOSH.—The distinguished Scotch divine and metaphysician, James McCosh, LL. D., commences next week, a course of public lectures before the BOSTON THEOLOGICAL SEMINARY, on the "Relations of the Sciences to Religion." The topics to be discussed are as follows:—
 I. Relation of Physical Science to Religion. Conservation of Physical Force. Star-dust. Protoplasm. Origin of Species. Mental and Moral Force.
 II. Relation of Mental Science to Religion. Doctrines of Relativity, of Necessity, of Intuition.
 III. Free Thought in Boston, Whither Tending? Positivism. Materialism.
 IV. Historical Evidence. Examination of M. Rénaux. The lectures will be delivered, Providence permitting, in Grace Church, Temple Street, on the afternoons of Monday, the 18th, Wednesday, the 20th, Friday, the 22d, and Monday, the 25th instant, at 8 o'clock.

The course has been prepared expressly for our Seminary, and calculated for this meridian. It is hoped that all our ministers in Boston and vicinity, together with a large number of our thoughtful and reading people, will improve the opportunity to hear the distinguished lecturer. WILLIAM F. WARREN.

Business Notices.

WHAT WE KNOW.
 We know—as often has been said—
 "Tis not all gold that shines;
 And oft the pain which seems to tread
 To a sad end inclines."
 Another thing as well we know,
 Some who would make display,
 The greatest folly often show,
 In money thrown away.
 And still another thing we know—
 Boys can buy "A Whole Suit Complete."
 At lowest price of GEORGE PATRICK.
 Corner of Beach and Washington Street.
 151 Apr. 21, 1870

COMMUNION SERVICES.

We are making a Specialty of the manufacture of Communion Wafers of the finest quality and of chaste and appropriate designs. Catalogues showing the different styles will be sent by mail on application.

ADAMS, CHANDLER & CO.,
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 Manufacturers of Fine Silver Plated Ware.

CROSSLEY'S REFORM BRUSSELS.—The Greatest Sacrifice yet! 70 Cents per yard! An invoice of these goods just opened, and will be sold at the above low price. These Carpets are of the closest texture, made of fine wool, neat and beautiful figures, and of the most permanent colors. On account of low price and rapid sale, customers are reminded these Carpets will be on hand but a few days.
JOHN J. FRASLEY & CO., 47 Washington St., Boston.

TAPSTRY BRUSSELS CARPETS.—An invoice of new patterns just received. For sale at less than market prices. **JOHN J. FRASLEY & CO.,** 47 Washington St., Boston.

CARPETS.—Three-Ply, Superfine, Stair Carpetings, Bookings, Rugs, Mats, etc., at unprecedented low prices. **JOHN J. FRASLEY & CO.,** 47 Washington St., Boston.

SPANISH MATTINGS.—A new article for hotels, saloons, business offices, etc., for sale at two shillings per yard—at about half price. **JOHN J. FRASLEY & CO.,** 47 Washington St., Boston. 301 Mar. 31, 1870

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NEW STRAW MATTINGS OF EVERY WIDTH.

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this statute to the public; the first to make all its policies

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of the first practical compliance with the statute.

All the profits are divided among the Policy-holders.

Dividends paid annually on the Contribution Plan,

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may be used as Cash in payment of premiums or to

purchase additions to Policy.

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sioners of Massachusetts, it will be seen that this

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GEORGE F. SANGER, President.

GEORGE E. ADLER, Secretary.

C. F. GERRY, General Agent.

421 Apr. 21, 1870

ROOMS TO LET.

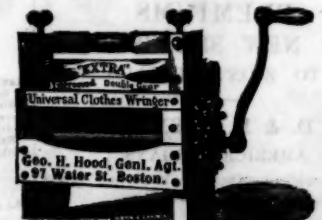
NEW BUILDING. NEW FURNITURE.

SPLENDID ACCOMMODATIONS.

Price \$4, \$5, \$6, \$7, \$8, and \$10 a week. **WELLS BLOCK, No. 5 Hanover St., over GEO. W. CHIPMAN & CO.'S New Carpet Hall.** 31 Apr. 21, 1870

TO CONSUMPTIVES.—Providentially my daughter was restored to health by simple means, without medicine. The particulars will be sent free. **REUBEN E. HOUSLOW, BUCKLETON, BROOKLYN, L. I.** 41 Apr. 21, 1870

"UNIVERSAL"



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WHICH IS THE BEST CLOTHES WRINGER?
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THE CELEBRATED

DOTY'S CLOTHES WASHER.

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BURLINGTON, CEDAR RAPIDS, AND MINNESOTA RAILROAD COMPANY'S

FIRST MORTGAGE FIFTY YEAR BONDS.

THE AGREED INTEREST IS FROM NOV. 1, WHICH GOES TO THE PURCHASER, AT 70.

TRUSTEES:
J. EDGAR THOMSON, PHILADELPHIA.
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These Bonds are payable, principal and interest, in coin, at New York or London; the interest being payable in May and November.

They are convertible into stock, and are protected by a liberal Sinking Fund.

They are issued upon the several sections of the road only as the same are completed and in successful operation.

They are guaranteed not only by a first lien upon the entire property and franchises of the Company, but also by now current earnings, and an ample commerce on the route of the road, and have not to depend for their security upon a traffic which the road itself is expected to create.

Over Three Million Dollars have been already expended on the road.

Eighty-three miles of the road are already completed and equipped, and show large earnings; and the remainder of the line is progressing rapidly towards completion.

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